



THE DIVINE FEMININE VERSION

NEW TESTAMENT



SECOND EDITION

THE CHRISTIAN GODDE PROJECT

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The Christian Godde Project

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When quotations from the *Divine Feminine Version* are used, the initials (DFV) may be used at the end of each quotation.

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Preface

The *Divine Feminine Version* is the work of The Christian Godde Project (www.godde.wordpress.com), part of an attempt to seek greater gender balance in Christian discourse about the divine in the New Testament.

Readers may ask why a Bible version intended to achieve gender balance should be weighted so heavily toward feminine terms as opposed to giving equal emphasis to both feminine and masculine terms. This is actually a question that the editors considered in some detail. Given that the vast majority of Bible versions image Godde in exclusively masculine terms, two Bible versions image Godde in gender-neutral terms, and exactly zero Bible versions image Godde in feminine terms, we determined that the best contribution toward gender balance was to create this *Divine Feminine Version*. We know this is only a drop in the bucket in terms of balancing out gendered language regarding Godde, but we must begin somewhere.

Ultimately, our goal is gender equity. However, it is widely agreed that there is no one single solution to the problem of gender inequity in biblical translations and paraphrases and theological discourse. A variety of strategies can – and should – be pursued. As a result, this *Divine Feminine Version* should not be seen as the ultimate, authoritative Bible version to displace all others. Every Bible version has advantages and disadvantages, every Bible version has its unique purpose, emphasis, and strengths, and every Bible version has its place. Consequently, this Bible version is intended to be one among many.

With this in mind, the reader is cordially invited to enjoy the unique contribution of the *Divine Feminine Version* of the New Testament. We hope it will inspire you to expand your own vocabulary of Godde and who she is.

The Rev. Shawna R. B. Atteberry and Mark M. Mattison, Editors

Introduction

A few years ago, one of the editors of this project browsed through the Bible section of a local Christian bookstore. Shelf after shelf sported dozens of customized Study Bibles. Most of the specialty Bibles used the more traditional KJV or NKJV, but many used more contemporary translations, including the ESV, the HCSB, the NCV, the NIV, and the TNIV.

There was a Bible for virtually every person under the sun. Men could stock up on *Dad's Bible: The Father's Plan*; *Strive: The Bible for Men*; *Men of Color Study Bible*; and of course the *Promise Keeper's Men's Study Bible*.

For those who aren't yet married, there's always *The Groom's Bible*, and naturally *The Bride's Bible*, along with the *Couple's Devotional Bible*; then for the next phase of family life there's *The Parenting Bible* and the *Family Foundations Study Bible*.

For women, they had *Mom's Devotional Bible*; *True Identity: The Bible for Women*; *Women of Faith Amazing Freedom Bible*; and *The Grandmother's Bible*.

For the younger generation, there was *The Youth Bible*; *Teen Study Bible*; *Revolution: The Bible for Teen Guys*; *True Images: The Bible for Teen Girls*; *Student Serendipity Bible*; *College Devotional Bible*; and last but not least, the *Varsity Colors Bible*.

For the real go-getters, try the *Possibility Thinkers Bible*, or perhaps *The Maximized Living Bible*, the *New Spirit-Filled Life Bible*, or the *New Spirit-Filled Life Bible for Women*. Then there's the *Celebrate Recovery Bible* and the *Urban Devotional Bible*.

For deep thinkers, there was the *Archaeological Study Bible*; *The Apologetics Study Bible*; and *The Reformation Study Bible*.

The career Bibles were well represented: *The Sportsman's Bible*; *The Teacher's Bible*; *The Nurse's Bible*; *The Firefighter's Bible*; *The Police Officer's Bible*; *The Sailor's Bible*; *The Soldier's Bible*; *The Marine's Bible*; and finally the *Battlezone Bible* for the trooper on the move.

What was most striking, however, was not so much what was included as what wasn't included. For all the specialty niche translations and Study Bibles, it was difficult to find Bibles that challenge patriarchy or even systemic injustice. These were personalized inspirational Bibles, which is fine as far as that goes; but with dozens of Bibles on offer for Christians of all types, why aren't there more Bibles that seriously engage social issues of the day?

Gender-Inclusive Bibles

There was one exception in the used Bible section of the bookstore: The 1995 revision of the NRSV named *The New Testament and Psalms: An Inclusive Version*, published by Oxford University Press. Like "gender-inclusive" Bibles already on offer (CEV, GNB, NAB, NCV, NJB, NLT, NRSV, REB, SB, and TNIV), this version meticulously avoids the masculine generic language that has become increasingly controversial in a world striving toward true freedom and equality for all. However, *The New Testament and Psalms: An Inclusive Version* was one of the first to also apply the gender-inclusive principle to Godde. By eliminating all pronouns referring to Godde, this version achieved a gender-neutral conception of the divine. By substituting the word "God" for the word "Father" in most instances, it deemphasized the ubiquitous imaging of Godde in purely masculine terms. By occasionally using the term "Father-Mother," it strove to remind us that Godde can and should be described in feminine as well as masculine terms.

However, in relying more heavily on gender-neutral language for Godde, this translation did not emphasize the Divine Feminine.

The same can be said of *The Inclusive Bible: The First Egalitarian Translation*, published by Sheed & Ward in 2007. The result of nineteen years of work by a Catholic group named Priests for Equality, this is the first one-volume edition of a gender-neutral Bible designed for liturgical purposes. This translation, which is more dynamic and poetic, also avoids using masculine language to describe Godde, but it often avoids feminine language as well.

Both of these Bibles are excellent translations and highly recommended. They are two exceptions standing head and shoulders above other inclusive Bible versions. However, in relying so heavily on gender-neutral language for Godde, they offer only a partial concession to those of us who long for a recovery of the Divine Feminine within the Christian tradition. It doesn't distract us by using masculine terms, but it doesn't nourish us by using feminine terms either, nor does it challenge those who repudiate the Divine Feminine entirely.

The *Divine Feminine Version* of the Bible seeks to change all of that. This version comes from a grassroots movement which is frustrated and tired of waiting for the mainstream publishing establishment to provide us with a Bible which incorporates the insights of generations of feminist, womanist, and liberationist scholarship, among others. More recent Bibles such as *The Peoples' Bible* do reflect these concerns in their essays and annotations, but they still use translations such as the NRSV which describe Godde using masculine names, titles, and pronouns. We are confident that one day fresh translations reflecting more of these concerns will be made available by established publishers, but in the meantime a gap desperately needs to be filled, and this version aims to do that.

The Development of the Divine Feminine Version (DFV)

The *Divine Feminine Version* (DFV) roughly follows the United Bible Society's Fourth Corrected Edition of the *Greek New Testament*. Noting that most Bible readers don't spend much time comparing textual variants, we decided against listing variants in footnotes or using brackets to set off uncertain readings. After considerable deliberation, we finally decided not to use any of the variants relegated to the *Greek New Testament's* textual apparatus.

No Bible version is perfect. Nor is it possible to provide a technically "literal" translation from one language to another. The closest we can come to a "literal" translation is an interlinear which inserts English words below the Greek text, but that's not technically a translation. Once a plausible meaning of the original text has been determined, then we can consider the best way to convey that meaning to a current generation. This is where the creative work of reimagining the text comes into play.

Our Philosophy

Generally speaking, Bible versions which tend toward literal fidelity are less readable, whereas Bible versions which tend to be more readable are less literal. The more literal approach is often called "formal equivalence," and the more readable approach is often called "functional equivalence" or "dynamic equivalence." Because Greek and English are very different languages, no Bible version can be both readable and literal. Consequently, all Bibles occupy some point along the spectrum between those two poles.

The DFV editors haven't hesitated to render the ancient texts in contemporary language reflecting contemporary concerns and issues. In favoring dynamic equivalence over formal equivalence, we've

continued in the tradition of many distinguished Bible versions. We maintain that this approach is not only valid, but preferable in many ways.

As an example, consider Jeremiah 31:20. The KJV “accurately” translates this text to say “therefore my bowels are troubled for him.” The NIV is less “literal” when it renders this phrase, “therefore my heart yearns for him.” However, in choosing a less “literal” translation, the NIV is more faithful in conveying the sense of the original. In actual fact, neither the bowels nor the heart are the seat of our emotions. Ancient Israelites spoke of the bowels in that way and we speak of the heart in that way, making “heart” a far preferable choice for us.

The point of all this is simply that “changing the words” of the Bible is not necessarily a distortion of the Bible; it can also be a way of faithfully communicating the Bible’s intent. For example, rendering the masculine generic “brothers” as “sisters and brothers” conveys the original intent by taking into consideration the fact that traditional masculine generic language doesn’t “read” as generic in today’s English. The term “brothers” may have been considered gender-inclusive at one time, but many today do not consider this a gender-inclusive term. Consequently, choosing a gender-inclusive phrase like “sisters and brothers” is a faithful rendition of the original.

Significantly, the DFV does take an extra step in this direction. The careful reader will note that in addition to adding “sisters” to “brothers,” this version also adds the names of matriarchs when only the names of patriarchs appear in the Greek text. Our intent is to bring women back into the narrative and to honor women’s contributions in the biblical story. So, for instance, references to “Abraham” in the NT are often rendered as “Sarah and Abraham.”

One final note about inclusive language. Many inclusive Bible versions have been criticized for their approach to the problem of the third person singular pronoun. Since there is no gender-neutral third person singular pronoun (other than “it”), most inclusive Bibles approach the problem by either rewriting phrases to use the second person (“you,” “your”) or by rendering phrases in the plural instead of the singular (for example, “laborers deserve their food” instead of “the laborer deserves his food”). These versions have been criticized for potentially obscuring the personal or individual application of some phrases, as in Revelation 3:20 (“I will come in and eat with them” as opposed to “I will come in and eat with him”).

We considered many strategies for approaching the problem of the third person singular pronoun, but decided in the vast majority of cases to use a different (if controversial) approach. We have chosen to use the singular “they,” which has become so commonplace in contemporary English that several grammar texts now admit this usage to be acceptable. The singular “they” has a long history in the English language and has already been used by many other Bible versions, including most notably the King James Version (cf. Matt. 18:35, “if ye from your hearts forgive not every one his brother *their* trespasses,” emphasis added).

From “God” to “Godde”

In the classic feminist book *She Who Is: The Mystery of God in Feminist Theological Discourse*,¹ Elizabeth Johnson grapples with the problem of the traditional term “God.”² Because of its long history of association with an exclusively masculine image of the divine, to many it implies a masculine way of conceiving the Christian “God,” as opposed to “the Goddess,” a term that Christians have not traditionally embraced.

In an attempt to overcome this “God / Goddess” dichotomy, Rosemary Radford Ruether suggested the term “God/ess,” which may work as a written term but which comes across as simply “Goddess” as a spoken term. Consequently, Johnson decided to work with the traditional term “God” as “an interim strategy,”³ “pouring the new wine of women’s hope of flourishing into the old word God,” while recognizing that “[u]ltimately this strategy may be superseded.”⁴

Since then, a new term has bubbled to the surface, gaining ground on blogs and web sites around the internet within the last few years. That term, “Godde,” seeks the middle ground between “God” and “Goddess,” combining a feminine-type ending with the traditionally masculine-type word. It’s intended as a more gender-inclusive term, something broader than both “God” and “Goddess.” Yet it transcends both as a term that points beyond itself to a divine reality that we can grasp only by metaphor. Some pronounce the term with two syllables, like “Goddess” without the “ss,” whereas others pronounce it with only one syllable, like “God.” Even if pronounced with only one syllable, however, it nevertheless serves as a constant reminder that the Godde of whom we speak is not the ancient man with the white beard so quickly recognizable as a traditional Christian stereotype.

In a sense, then, this too is experimental, and may or may not continue to gain ground among those seeking alternatives to the exclusively masculine image of “God.” In the future, another alternative may emerge, but for the present the editors of the Divine Feminine Version of the New Testament are content to affirm the increasing popularity of “Godde” as a way of describing the One whom Christians worship.

From the Divine “He” to the Divine “She”: Gender and Biology

In the *Women’s Bible Commentary*,⁵ Sharon H. Ringe describes the need for gender-inclusive Bible translations:

A particular concern in women’s interpretation is the problem of language and gender. The so-called generic use of words like ‘man,’ ‘brother,’ or ‘mankind’ and of masculine pronouns in traditional translations of the Bible obscure or even negate the participation of women in the communities whose stories are conveyed in the Bible. The translators of the New Revised Standard Version (NRSV) worked strenuously and systematically to address these problems. Their translation, on which this commentary is principally based, uses words like ‘person,’ ‘human being,’ and ‘brothers and sisters’ where the gender of a person is unspecified or where women as well as men are clearly being addressed.⁶

However, she goes on to describe a problem not addressed by the NRSV — the exclusively masculine pronouns used of Godde:

A theological issue of great importance in feminist interpretation that was not addressed by the translators of the NRSV is the problem of gender and language about God. All pronouns referring to God in that translation are masculine singular. The explanation given is that these pronouns (or verb endings, as pronouns are often conveyed in Hebrew) are found in the original languages and that therefore the translation is accurate. In both Greek and Hebrew, however, all nouns have *grammatical* gender, which governs the gender of pronouns used to refer to the nouns. In that sense, those languages are like such modern languages as Spanish, where, for example, ‘table’ (*la*

mesa) is a feminine noun, requiring a feminine pronoun (*ella*, 'she'). If one were translating from Spanish to English, however, where pronouns convey biological and not merely grammatical gender, the pronoun that refers to 'table' would be translated with the neuter 'it.' The same freedom prevails in rendering pronouns from Greek or Hebrew. Thus, the decision about which pronouns to use for God is one that cannot be made on grammatical grounds. It is a theological decision, and one whose resolution affects the way one views God. An interpretative decision that many women make is not to use any pronouns to refer to God (simply to repeat the word 'God'), thus conveying the theological affirmation that God is beyond categories of gender.⁷

That's the approach chosen by *An Inclusive Version* and *The Inclusive Bible*, and it is certainly a valid approach: Avoiding all pronouns with reference to Godde is an effective way to highlight the historic Christian position that Godde transcends gender. On the other hand, avoiding pronouns altogether arguably doesn't balance out the exclusively masculine language that so many use of Godde. It simply sidesteps the issue. Consequently, Ringe's point about the gender of the pronouns in the Bible deserves some emphasis.

As grammarians are constantly reminding us, the gender of Hebrew and Greek nouns and pronouns doesn't imply anything about biology or sex. Fair enough, but that point cuts both ways: The reason that pronouns referring back to "Godde" are masculine in gender is not because Godde is more properly described as male, but because they have to match the gender of the word *theos*. Consequently, "he," "she," and "it" are equally valid ways of rendering those pronouns in English, a language in which the gender of pronouns isn't determined by the gender of their antecedents but by what we intend to communicate in terms of personhood and sex.

When speaking about Godde, we necessarily use the language of analogy and metaphor because we cannot adequately grasp all that Godde is. When we describe Godde as "she" or "he" we're not saying that Godde is biologically feminine or masculine, but that Godde engages us in spiritual relationship. Experiencing Godde as "She Who Is" affirms the Divine Feminine and expands our appreciation and understanding of Godde.

It's our contention that a Bible version which uses the pronoun "she" of Godde is just as true to the original languages as Bible versions which use the pronoun "he." In fact, given the importance of reclaiming the Divine Feminine within the Christian tradition, the need may be even more urgent.

From "Father" to "Mother"

Rendering "God" as "Godde" and using divine feminine pronouns are straightforward editorial decisions, as we have argued above. But what about the NT's pervasive use of the masculine word "Father" to describe Godde? Inclusive Bibles have proposed different solutions.

For example, *An Inclusive Version* often simply replaces "Father" with "God," but occasionally uses the awkward term "Father-Mother" to balance out the gendered parental imagery. By contrast, *The Inclusive Bible* uses the term "Abba God" instead of "Father."

In the DFV we have chosen simply to render "Father" as "Mother" in most cases. This decision is based on the fact that the type of intimate familial divine-human relationship that Christians associate with the term "Father" are equally, if not more powerfully, communicated by the term "Mother." Relying again on the principle of dynamic equivalence, and recognizing the language of parenthood as a

metaphor with reference to Godde, our decision to use “Mother” instead of “Father” seems an appropriate way to highlight the divine feminine.

Christians have long thought of the “Fatherhood” of Godde as an effective metaphor for talking about spiritual intimacy with the divine. For example, many continue to believe that the Aramaic word *Abba* means “Daddy,” despite the fact that Joachim Jeremias, the scholar who proposed that translation, later retracted his suggestion as “a piece of inadmissible naïvety.” Nevertheless, though the significance of the term *Abba* is more ambiguous,⁸ we recognize the importance of the intimate spiritual experience that people associate with the term.

Why “the Son of Godde” and not “the Daughter of Godde”?

All three “persons” of the Trinity may be described using feminine terms. In the case of the second “person” of the Trinity, the Divine Feminine is revealed most strikingly in the incarnation, the “enfleshment” of Lady Wisdom. Why, then, have we chosen to retain the traditional language of “the Son” instead of “the Child” or even “the Daughter” of Godde?

This decision is not based solely on the historical particularity of Jesus’ maleness; we have also considered the theological significance of a gendered representation. If Jesus were merely a teacher of ancient Wisdom, for example, there would be no particular benefit to thinking of him in masculine terms. One reason we have preserved the NT’s image of Jesus in masculine terms has to do with the crucifixion.

Often in the NT, the story of Jesus is the story of the cross. For Paul, the Gospel is Jesus crucified (1 Cor. 2:2). Portraying Jesus as the divine Daughter who was abducted, abused, and killed might run the risk of reinscribing violence against women in our theological discourse. By contrast, it may be argued that the narrative of a privileged male voluntarily laying aside his privilege and giving his life has transformative power. As Elizabeth A. Johnson has written:

Feminist hermeneutics has blazed a trail showing how the gospel story of Jesus resists being used to justify patriarchal dominance in any form. His preaching about the reign of God and his inclusive life-style lived and breathed the opposite, creating a challenge that brought down on his head the wrath of religious and civil authority. They crucified him, but Sophia-God receives that death and transforms it to life. *When the story of Jesus is told in this way, a certain appropriateness accrues to the historical fact that he was a male human being.* If in a patriarchal culture a woman had preached compassionate love and enacted a style of authority that serves, she would most certainly have been greeted with a colossal shrug. Is this not what women are supposed to do by nature? But from a social position of male privilege Jesus preached and acted this way, and herein lies the summons.

Above all, the cross is raised as a challenge to the natural rightness of male dominating rule. The crucified Jesus embodies the exact opposite of the patriarchal ideal of the powerful man, and shows the steep price to be paid in the struggle for liberation. The cross thus stands as a poignant symbol of the “kenosis of patriarchy,” the self-emptying of male dominating power in favor of the new humanity of compassionate service and mutual empowerment. On this reading Jesus’ maleness is prophecy announcing the end of patriarchy, at least as divinely ordained.⁹

Consequently, we have chosen to retain the masculine language of “the Son of Godde” in the DFV and have consistently portrayed Jesus in masculine terms. This does not mean that we don’t support

feminine representations of Jesus, simply that in the biblical narrative we have chosen to retain the masculine portrait of Jesus in light of the crucifixion.

Finally, in considering how to render the phrase “the Son of Man,” instead of using a more gender-neutral phrase like “the Human One” or “the Chosen One,” we decided to split the difference and simply replace the word “Man” with “Woman,” rendering the phrase as “the Son of Woman.” Not only does this reinforce our emphasis on the divine feminine, it also echoes the phrase “born of a woman” in Galatians 4:4, a phrase which describes the humanity of Jesus.

Other translation choices we made also deserve further elaboration.

“Life-Giver” instead of “Savior”

Most versions of the New Testament use the terms “Savior” and “salvation.” By contrast, the *Divine Feminine Version* uses “Life-Giver” instead of “Savior” and words like “life,” “rescue,” and “healing” instead of “salvation.” This very different terminology is intended not only to minimize religious jargon, but also to emphasize (maybe even recover) a significant, positive aspect of historic Christian faith.

The Greek word for “save,” *sōzō*, has a wider range of meanings than is often realized. It can mean salvation from eschatological punishment, as in Romans 5:9: “Now that we have been justified by his blood, how much more will we be rescued (*sōthēsometha*) through him from punishment!” (DFV) However, it can also mean salvation from dangers of this world, as in Matthew 8:25: “They woke him up. ‘Rescue (*sōson*) us, Lord!’ they cried. ‘We are dying!’” (DFV) The word is also used to describe physical healing, as in Matthew 9:21: “She said to herself, ‘If I just touch his coat, I will be healed (*sōthēsomai*)’ (DFV).

“Salvation” in the New Testament is often described as the beginning of a spiritual life in the here-and-now. As such, it is sometimes depicted in the language of a spiritual birthing process (cf. John 3:3-8; Tit. 3:5). This positive dimension of “salvation” is often overlooked in some church contexts. While it can mean salvation *from* something, as from sin or physical danger, it can also signify the bestowal of life.

Gabriele Winkler points out that this is the concept of “salvation” in the translation of the New Testament Gospels into Syriac (a dialect of Aramaic) as early as the second century.¹⁰ The word for “life” in these Syriac Gospels was originally a term from Western Aramaic (the language of Jesus and his followers) which was commonly used to translate the Greek word for “salvation.” There was a Syriac word for “salvation,” but it wasn’t the one that was used in the Gospels. Winkler writes, “Joseph Molitor has shown that in the Syriac New Testament, the equivalents for the Greek verbs meaning ‘to deliver,’ ‘to redeem,’ ‘to save’ are not used; instead, they are rendered in Syriac by the terms ‘to give life,’ ‘to make alive,’ ‘to cause to live.’”¹¹

The following examples from Matthew’s Gospel illustrate this difference between “salvation” and “life,” comparing the NRSV translation of the Greek with Murdock’s 1952 translation of the Syriac Peshitta:

	NRSV	Murdock
Matt. 19:25	When the disciples heard this, they were greatly astounded and said, “Then who can be saved?”	And when the disciples heard [it], they wondered greatly, and said: Who then can attain to life!
Matt. 24:22	And if those days had not been cut short, no one would be saved.	And unless those days should be cut short, no flesh would remain alive.
Matt. 27:42	“He saved others; he cannot save himself.”	He gave life to others, his own life he cannot preserve.

Similarly, the Greek word for “Savior” (*sōtēr*) is translated by the Syriac term *Mahyana*, “Life-Giver,” as in the following examples:

	NRSV	Murdock
Luke 1:47	My spirit rejoices in God my Savior.	My spirit rejoiceth in God the author of my life.
John 4:42	We know that this is truly the Savior of the world.	We know that he truly is the Messiah, the Life-Giver of the world.

Our decision to use “life” and “Life-Giver” instead of “salvation” and “Savior” in the *Divine Feminine Version* doesn’t rely entirely on the Aramaic evidence. Our intent isn’t to supplement our use of the Greek New Testament with the Syriac Gospels and the Peshitta as a matter of ideological convenience; it’s rather to reflect better how early Semitic readers may have understood the Greek terms in the context of a broader range of meanings. Our hope is that this will assist contemporary readers of the New Testament in envisioning afresh once more this aspect of Christian theology in a more positive light.

“Torah” instead of “Law”

The New Testament frequently references “the Law” (*ho nomos*), which Protestant theology has traditionally used as a foil to cast Godde’s “grace” into sharp relief. “The Law” (especially in Paul’s letters) is often understood as a universal moral code and “works of the Law” as legalistic human efforts to “earn” justification by good deeds.

In his 1982 Manson Memorial Lecture “The New Perspective on Paul,”¹² James D.G. Dunn challenged the prevailing interpretation of “the works of the Law” as legalistic efforts to “earn” salvation. He pointed out that Paul’s first use of this term, in Galatians 2:16, occurs not in the context of a debate

about earning salvation, but rather in the context of a debate about circumcision (vv. 3ff) and food laws (vv. 11-14):

[T]o start our exegesis here from the Reformation presupposition that Paul was attacking the idea of *earning* God's acquittal, the idea of meritorious works, is to set the whole exegetical endeavor off on the wrong track. If Paul was not an idiosyncratic Jew, neither was he a straightforward prototype of Luther....

As to the immediate context, the most relevant factor is that Galatians 2:16 follows immediately upon the debates, indeed the crises, at Jerusalem and at Antioch which focused on two issues – at Jerusalem, circumcision; at Antioch, the Jewish food laws with the whole question of ritual purity unstated but clearly implied. Paul's forceful denial of justification by works of law is his response to these two issues. His denial that justification is from works of law is, more precisely, a denial that justification depends on circumcision or on observation of the Jewish purity and food taboos. We may justifiably deduce, therefore, that by 'works of law' Paul intended his readers to think of *particular observances of the law like circumcision and the food laws*.¹³

In order to better reflect the original cultural and sociological nuances of "the Law" in the New Testament, we have chosen to use the Hebrew term "Torah" (instead of "Law") for the Greek word *nomos*. It must be noted that the term *nomos* is used in more than one sense. For example, in a more limited sense, it often refers to the first five books of the Bible (the "Pentateuch"), as in Luke 24:44. In other texts, the New Testament uses it to describe all the Hebrew Scriptures, the *tanakh* (the "Old Testament" in Christian tradition), as in John 10:34. In yet other texts, the term is used in an even more broad sense to refer not to Moses' Law specifically or to the Scriptures generally but to "teaching" generally, as in Romans 7:21-23. When it's used in this most general sense, we've chosen not to capitalize the "T" in "Torah." We've also chosen to use the definite article ("the") only when it's used in the Greek, which better provides the sense of Torah in terms of personification, particularly when juxtaposed with Christ as in Galatians 3:23-25.

Conclusions

None of these decisions is intended to reinvent Christianity. Our intent, using the principle of dynamic equivalence, is to attempt to faithfully restate the ancient text in contemporary language. A better understanding of the scriptural text leads to better theology. We cannot pretend that the interpretative choices made here are the only valid choices or even the best possible choices. We must have multiple strategies, especially when we consider the great diversity of the readers of the New Testament through the ages. No one size will fit all. If we can simply raise awareness of issues in the way we render the text, we believe our purpose will have been achieved.

The Rev. Shawna R. B. Atteberry and Mark M. Mattison, Editors

Notes

¹ New York: Crossroad, 1992.

² *Ibid.*, pp. 42-44.

³ *Ibid.*, p. 43.

⁴ *Ibid.*, p. 44.

⁵ Westminster / John Knox Press, 1992.

⁶ *Ibid.*, pp. 7,8.

⁷ *Ibid.*, p. 8.

⁸ Cf. D'Angelo, Mary Rose, "Abba and Father: Imperial Theology and the Jesus Traditions," *Journal of Biblical Literature*, Vol. III, No. 4, 1992, pp. 611-630.

⁹ *Op. cit.*, pp. 160, 161, emphasis ours.

¹⁰ "The Origins and Idiosyncrasies of the Earliest Form of Asceticism," *The Continuing Quest for God: Monastic Spirituality in Tradition and Transition*, ed. William Skudlarek, O.S.B. (Collegeville, MN: The Liturgical Press), 1981, p. 26.

¹¹ *Ibid.* Cf. also Cynthia Bourgeault, *The Wisdom Jesus: Transforming Heart and Mind – a New Perspective on Christ and His Message* (Shambhala), 2008, p. 21.

¹² On-line at <http://markgoodacre.org/PaulPage/New.html> (accessed March 13, 2012).

¹³ *Ibid.*

The Good News According to the Tradition of Matthew

Chapter One

This is the genealogy of Jesus Christ, the son of Bathsheba and David, the son of Sarah and Abraham.

²Sarah and Abraham became the parents of Isaac,
Rebekah and Isaac of Jacob,
Leah and Jacob of Judah and his sister and brothers,
³and Tamar and Judah of Perez and Zerah.
Perez became the father of Hezron,
Hezron of Ram,
⁴Ram of Amminadab,
Amminadab of Nahshon,
Nahshon of Salmon,
⁵and Rahab and Salmon became the parents of Boaz.
Ruth and Boaz became the parents of Obed.
Obed became the father of Jesse,
⁶and Jesse of King David.

Bathsheba and David became the parents of Solomon,
⁷Naamah and Solomon of Rehoboam,
and Maacah and Rehoboam of Abijah.
Abijah became the father of Asa,
⁸and Azubah and Asa became the parents of Jehoshaphat.
Jehoshaphat became the father of Joram,
And Athaliah and Joram became the ancestors of Uzziah.
⁹Jerusha and Uzziah became the parents of Jotham,
and Jotham became the father of Ahaz.
Abijah and Ahaz became the parents of Hezekiah,
¹⁰Hephzibah and Hezekiah of Manasseh,
Meshullmeth and Manasseh of Amon,
Jedidah and Amon of Josiah,
¹¹and Zebidah and Josiah of Jechoniah and his sisters and brothers, at the time of the exile to Babylon.

¹²After the exile to Babylon, Jechoniah became the father of Shealtiel,
and Shealtiel became the grandfather of Zerubbabel.

¹³Zerubbabel became the father of Abiud,
Abiud of Eliakim,
Eliakim of Azor,
¹⁴Azor of Zadoc,
Zadoc of Achim,
Achim of Eliud,
¹⁵Eliud of Eleazar,

Eleazar of Matthan,

Matthan of Jacob,

¹⁶and Jacob became the father of Joseph, the husband of Mary, the mother of Jesus, who is the Christ.

¹⁷So all the generations from Sarah and Abraham to Bathsheba and David are fourteen generations; from Bathsheba and David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

¹⁸This is how Jesus Christ was born: After his mother, Mary, was engaged to Joseph, but before they came together, she was found pregnant by the Holy Spirit! ¹⁹Joseph, her husband, being a just person and not willing to embarrass her publicly, intended to break their engagement secretly. ²⁰But when he thought about these things, an angel of the Lady appeared to him in a dream. “Joseph, descendant of Bathsheba and David,” the angel said, “don’t be afraid to marry Mary, because what’s conceived in her is from the Holy Spirit. ²¹She’ll have a son. You’ll name him Jesus, because he’ll rescue his people from their wrongdoings.”

²²Now all this happened to fulfill what was spoken by the Lady through the prophet:

²³“Look, the virgin will be with child,
and will have a son.

They will call him Immanuel”;

which means, “Godde with us.”

²⁴Joseph woke up, did as the angel of the Lady said, and married Mary; ²⁵but he didn’t sleep with her until she had a son. He named him Jesus.

Chapter Two

Now when Jesus was born in Bethlehem of Judea during the time of King Herod the Great, magi from the east came to Jerusalem. ²“Where is the one who has been born King of the Jews?” they asked. “We saw his star in the east, and have come to bow to him.”

³When King Herod heard it, he was anxious, and all Jerusalem with him. ⁴Gathering together all the chief priests and scholars of the people, he asked them where the Christ would be born.

⁵“In Bethlehem of Judea,” they said, “for it is written through the prophet:

⁶You Bethlehem, in the land of Judah,
are in no way least among the rulers of Judah;
for out of you will come a ruler,
who will shepherd my people, Israel.”

⁷Then Herod secretly sent for the magi and found out exactly when the star appeared. ⁸He sent them to Bethlehem with these instructions: “Go and search diligently for the young child. When you’ve found him, let me know, so that I may come and bow to him too.”

⁹Having heard the king, they went on their way; and the star which they saw in the east went ahead of them until it stopped over where the young child was. ¹⁰When they saw the star, they were overcome with joy. ¹¹They entered the house and saw the young child with Mary, his mother, and fell down and bowed to him. Opening their treasures, they offered him gifts: gold, frankincense, and myrrh. ¹²Being warned in a dream that they shouldn't return to Herod, they went back to their own country another way.

¹³Now when they had left, an angel of the Lady appeared to Joseph in a dream. "Arise and take the young child and his mother," the angel said. "Flee to Egypt and stay there until I tell you, because Herod will try to kill the young child."

¹⁴He got up, took the young child and his mother by night, withdrew to Egypt, ¹⁵and stayed there until the death of Herod to fulfill what was spoken by the Lady through the prophet: "Out of Egypt I called my son."

¹⁶Then when Herod saw that he had been tricked by the magi, he was very angry, and gave orders to kill all the male children in Bethlehem and all the surrounding countryside who were two years old and younger, according to the exact time which he had learned from the magi. ¹⁷Then what was spoken by Jeremiah the prophet was fulfilled:

¹⁸"A voice was heard in Ramah,
lamentation, weeping and great mourning,
Rachel weeping for her children;
she wouldn't be comforted,
because they are no more."

¹⁹But when Herod was dead, an angel of the Lady appeared in a dream to Joseph in Egypt. ²⁰"Arise and take the young child and his mother to Israel," the angel said, "because those who sought the young child's life are dead."

²¹He got up and took the young child and his mother to Israel. ²²But when he heard that Archelaus was ruling Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew to the region of Galilee ²³and moved to a town called Nazareth to fulfill what was spoken through the prophets: "He will be called a Nazarene."

Chapter Three

In those days, John the Baptizer appeared in the wilderness of Judea, proclaiming, ²"Change, because the reign of heaven is near!" ³This is the one who was spoken of by Isaiah the prophet:

"The voice of one crying in the wilderness,
'Make ready the way of the Lady!
Make her paths straight!'"

⁴Now John himself wore clothing made of camel's hair, with a leather belt around his waist. He ate locusts and wild honey. ⁵Then people from Jerusalem, all of Judea, and all the region around the Jordan flocked to him. ⁶They were baptized by him in the Jordan, confessing their offenses.

⁷But when he saw many of the Pharisees and Sadducees coming to be baptized, he said, "You offspring of vipers, who warned you to flee from the fury to come? ⁸So bear fruit worthy of change! ⁹Don't think to yourselves, 'We have Sarah and Abraham for our parents,' because I tell you that Godde is able to raise up children of Sarah and Abraham from these stones.

¹⁰"Even now the axe lies at the root of the trees! So every tree that doesn't bear good fruit is cut down and thrown into the fire. ¹¹I do baptize you in water for change, but the one who comes after me is greater than I, whose shoes I'm not worthy to carry. He'll baptize you in the Holy Spirit and with fire. ¹²His winnowing fork is in his hand, and he'll thoroughly cleanse his threshing floor. He'll gather his wheat into the barn, but he'll burn up the chaff with a fire that can't be put out."

¹³Then Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴But John tried to stop him. "I need to be baptized by you," he said, "and yet you come to me?"

¹⁵But Jesus said, "Allow it now, because this is the right thing to do." Then John baptized him.

¹⁶When Jesus was baptized, he rose directly from the water, and heaven opened. He saw the Spirit of Godde coming down to him as a dove. ¹⁷A voice from heaven said, "This is my beloved Son! I am very pleased with him."

Chapter Four

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²After he had fasted forty days and forty nights, he was hungry.

³The tempter approached him and said, "If you're the Son of Godde, tell these stones to turn into bread."

⁴But he answered, "It is written:

'Do not live on bread alone,
but by every word that comes out of the mouth of Godde.'"

⁵Then the devil took him into the holy city, set him on the pinnacle of the temple, ⁶and said, "If you're the Son of Godde, throw yourself down, because it is written, 'She'll put her angels in charge of you,' and:

'On their hands they'll bear you up,
so that you don't dash your foot against a stone.'"

⁷Jesus answered, "Again, it is written, 'Do not test the Lady, your Godde.'"

⁸Again, the devil took him to a very high mountain, showed him all the glorious empires of the world, ⁹and said, "I'll give you all of these things, if you'll fall down and bow to me."

¹⁰Then Jesus answered, "Go away, Satan! Because it is written:

'Bow to the Lady your Godde,
and serve her only.'"

¹¹Then the devil left, and angels came and ministered to him.

¹²Now when Jesus heard that John was arrested, he withdrew to Galilee. ¹³Leaving Nazareth, he went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, ¹⁴to fulfill what was spoken through Isaiah the prophet:

¹⁵"The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan,
Galilee of the Gentiles,
¹⁶the people who sat in darkness saw a great light,
to those who sat in the region and shadow of death,
to them light has dawned."

¹⁷From that time, Jesus started to proclaim, "Change, because the reign of heaven is near!"

¹⁸Walking by the Sea of Galilee, he saw two brothers: Simon, known as Peter, and Andrew, his brother, casting a net into the sea – because they were fishermen. ¹⁹"Follow me," he said, "and I'll send you out to fish for people."

²⁰They immediately left their nets and followed him. ²¹Going on from there, he saw two other brothers, James the son of Zebedee and John his brother, mending their nets in the boat with their father Zebedee. ²²They immediately left the boat and their father and followed him.

²³Jesus went about in all Galilee, teaching in their synagogues, proclaiming the good news of Godde's reign, and healing every disease and sickness among the people. ²⁴Word about him spread all through Syria. They brought to him all who were sick, afflicted with various diseases and torments, oppressed by demons, epilepsy, and paralysis, and he healed them. ²⁵Large crowds from Galilee, Decapolis, Jerusalem, Judea and beyond the Jordan followed him.

Chapter Five

Seeing the crowds, he went up the mountain. When he sat down, his disciples approached him. ²He started to teach them:

³"Blessed are the poor in spirit,
for theirs is the reign of heaven.

⁴Blessed are those who grieve,
for they will be comforted.

⁵Blessed are the gentle,
for they will inherit the earth.

⁶Blessed are those who hunger and thirst after justice,
for they will be full.

⁷Blessed are the merciful,

for they will obtain mercy.

⁸Blessed are the pure in heart,
for they will see Godde.

⁹Blessed are the peacemakers,
for they will be known as children of Godde.

¹⁰Blessed are those who have been harassed for pursuing justice,
for theirs is the reign of heaven.

¹¹“Blessed are you when people criticize you, harass you, and slander you because of me. ¹²Rejoice and be very glad, because your heavenly reward is great; for that is how they harassed the prophets before you.

¹³“You are the salt of the earth, but if the salt has lost its flavor, how can you get it back? It’s good for nothing, but to be thrown out and walked on.

¹⁴“You are the light of the world. A city on a hill can’t be hidden. ¹⁵Nor do you light a lamp and put it under a basket, but on a stand, and it shines for everyone in the house. ¹⁶In the same way, let your light shine before everyone so that they may see your good deeds and praise your Mother who is in heaven.

¹⁷“Don’t think that I came to destroy the Torah or the prophets. I didn’t come to destroy, but to complete. ¹⁸Believe me when I say that as long as heaven and earth exist, not even one smallest letter or one tiny pen stroke will in any way disappear from the Torah, until everything is done. ¹⁹Consequently, whoever breaks one of the least important precepts and teaches others to do so will be regarded as unimportant in the reign of heaven; but whoever obeys and teaches them will be known as great in the reign of heaven. ²⁰Because I say that unless you’re more just than the scholars and Pharisees, there’s no way you’ll enter the reign of heaven.

²¹“You know that long ago it was said, ‘Do not murder;’ and ‘Whoever murders will be in danger of judgment.’ ²²But I say that everyone who’s angry with a sister or brother will be in danger of judgment. Whoever calls a sister or brother ‘Airhead!’ will be in danger before the court, and whoever says ‘You fool!’ will be in danger of being taken out with the trash and incinerated.

²³“So if you are offering your gift at the altar, and then remember that your sister or brother has anything against you, ²⁴leave your gift before the altar and hurry away. First make amends with your sister or brother, then come and offer your gift. ²⁵Agree with your adversary quickly while you’re on the way to court, or your adversary may hand you over to the judge, and the judge to the officer, and you’ll be thrown into prison. ²⁶Believe me when I say that you won’t get out of there by any means until you’ve paid the last penny.

²⁷“You know that it was said, ‘Do not be unfaithful;’ ²⁸but I say that everyone who gazes at someone in lust has already been unfaithful in their heart. ²⁹If your right eye trips you up, pluck it out and throw it away, because it’s better for one of your body parts to die than for your whole body to be taken out with the trash and incinerated. ³⁰If your right hand trips you up, cut it off and throw it away, because it’s better for one of your body parts to die than for your whole body to be taken out with the trash and incinerated.

³¹“It was also said, ‘Whoever wants out of a marriage should get a no-fault divorce,’ ³²but I say that whoever divorces someone (except for promiscuity) causes them to be a victim of unfaithfulness; and whoever marries them is unfaithful too.

³³“You also know that long ago it was said, ‘Do not break your promises, but keep all your promises to the Lady,’ ³⁴but I say don’t promise at all: not by heaven, because it’s the throne of Godde; ³⁵nor by the earth, because it’s the footstool of her feet; nor by Jerusalem, because it’s the city of the great Queen. ³⁶Nor promise by your head, because you can’t make one hair white or black. ³⁷But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Anything beyond that is evil.

³⁸“You know that it was said, ‘An eye for an eye, and a tooth for a tooth.’ ³⁹But I say, don’t violently resist the one who is evil; but if someone slaps you on your right cheek, turn the other one to them. ⁴⁰If anyone sues you to take away your shirt, give them your coat too. ⁴¹If someone makes you go one mile, go an extra mile. ⁴²Give to the one who asks you, and don’t refuse the one who wants to borrow from you.

⁴³“You know that it was said, ‘Love your neighbor and hate your enemy.’ ⁴⁴But I say love your enemies and pray for those who harass you, ⁴⁵so that you may be children of your Mother who is in heaven; because she makes her sun rise on those who are evil and on those who are good, and sends rain on those who are just and on those who are unjust. ⁴⁶For if you love those who love you, what good is it? Don’t even toll collectors do that? ⁴⁷If you welcome only your sisters and brothers, what makes you any different than anybody else? Don’t even Gentiles do that? ⁴⁸So be inclusive, just as your Mother in heaven is inclusive.

Chapter Six

“Be careful not to publicize your pursuit of justice to be noticed, or you’ll have no reward from your Mother who is in heaven. ²So don’t blow your own horn when you make donations, like the hypocrites do in the synagogues and in the streets, so that people might praise them. Believe me when I say that they’ve already received their reward. ³But when you make donations, don’t let your left hand know what your right hand is doing, ⁴so that your donations may be made secretly; then your Mother who sees in secret will reward you.

⁵“When you pray, don’t be like the hypocrites, because they love to stand and pray in the synagogues and on the street corners so that people will notice them. Believe me when I say that they’ve already received their reward. ⁶But when you pray, go into your closet, shut the door, and pray to your Mother secretly; then your Mother who sees in secret will reward you. ⁷When praying, don’t keep repeating yourselves like the Gentiles; they think that they’ll be heard because they keep talking. ⁸So don’t be like them, because your Mother knows what you need before you even ask her. ⁹This is how you should pray:

‘Our Mother in heaven,
we honor your holy name.

¹⁰Let your reign come.

Let your will be done on earth as it is in heaven.

¹¹Give us our daily bread today.

¹²Forgive us our debts as we forgive our debtors.

¹³Do not put us in harm’s way,
but rescue us from evil.’

¹⁴“If you forgive people for their faults, your heavenly Mother will forgive you for your faults too. ¹⁵But if you don’t forgive people for their faults, your Mother won’t forgive you for your faults either.

¹⁶“Furthermore, when you fast, don’t be like the hypocrites who put on sad faces. They twist their faces so that people might notice they’re fasting. Believe me when I say that they’ve already received their reward. ¹⁷But when you fast, comb your hair and wash your face ¹⁸so that people don’t notice you’re fasting; but your Mother who is in secret will notice, and your Mother, who sees in secret, will reward you.

¹⁹“Don’t store treasures for yourselves on the earth, where moths and rust destroy it, and where thieves break in and steal; ²⁰but store treasures for yourselves in heaven, where neither moths nor rust destroy, and where thieves don’t break in and steal. ²¹Because where your treasure is, there your heart will be too.

²²“The eye is the body’s lamp. So if your eye is fine, your whole body will be full of light. ²³But if your eye is bad, your whole body will be in the dark. If your light goes out, how dark it will be!

²⁴“No one can follow two leaders, because they’ll hate one and love the other; or they’ll be devoted to one and despise the other. You can’t serve both Godde and Money.

²⁵“So I say don’t be anxious about your life, about what you’ll eat or drink; or about your body, what you’ll wear. Isn’t life more than food, and the body more than clothes? ²⁶See how the birds of the sky don’t sow, reap, or gather into barns. Your heavenly Mother feeds them. Aren’t you much more valuable than they? ²⁷Which of you can add one moment to your life by being anxious? ²⁸Why are you anxious about clothes? Consider how the lilies of the field grow. They don’t work or spin, ²⁹yet believe me when I say that even Naamah and Solomon in all their glory weren’t dressed like one of these. ³⁰But if Godde clothes the grass of the field, which is here today and is thrown into the oven tomorrow, won’t she clothe you much more, you who have little trust? ³¹So don’t be anxious, saying, ‘What will we eat?’, ‘What will we drink?’ or ‘What will we wear?’ ³²The Gentiles look for all these things, and your heavenly Mother knows that you need them. ³³But look for Godde’s reign and her justice first, and all these things will be given to you too. ³⁴So don’t be anxious about tomorrow, because tomorrow will be anxious for itself. Each day is taxing enough as it is.

Chapter Seven

“Don’t judge, so that you won’t be judged; ²because you’ll be judged the way that you judge, and you’ll be measured the way that you measure. ³Why do you see the speck that’s in your sister’s or brother’s eye, but don’t consider the beam that’s in your own eye? ⁴Or how will you tell your sister or brother, ‘Let me get that speck out of your eye’ when the beam is in your own eye? ⁵You hypocrite! First get the beam out of your own eye, and then you can see clearly to get the speck out of your sister’s or brother’s eye.

⁶“Don’t give what’s holy to the dogs or throw your pearls before the pigs, in case they trample them under their feet, turn around, and tear you to pieces.

⁷“Ask and you will receive. Look and you will find. Knock and it will be opened for you, ⁸because everyone who asks receives. The one who looks finds. To one who knocks it will be opened. ⁹Which of you, if their child asks for bread, will give them a stone? ¹⁰Or if they ask for a fish, who will give them a serpent? ¹¹If you, bad as you are, know how to give good gifts to your children, how much more will

your Mother who is in heaven give good things to those who ask her! ¹²So do to other people whatever you want them to do to you, because this is the meaning of the Torah and the prophets.

¹³"Enter by the narrow gate, because wide is the gate and broad is the way that leads to destruction, and many enter by it. ¹⁴How narrow is the gate, and how restricted is the way that leads to life! Those who find it are few.

¹⁵"Beware of dishonest teachers. They approach you dressed like sheep, but they're really predatory wolves on the inside. ¹⁶You'll know them by their fruits. Can you gather grapes from thorns, or figs from thistles? ¹⁷Every good tree bears good fruit, but the rotten tree bears spoiled fruit. ¹⁸A good tree can't bear spoiled fruit, nor can a rotten tree bear good fruit. ¹⁹Every tree that doesn't grow good fruit is cut down and thrown into the fire. ²⁰By their fruits you'll know them.

²¹"Not everyone who says to me, 'Lord, Lord,' will enter the reign of heaven, but the one who does the will of my Mother who's in heaven. ²²Many will tell me in that day, 'Lord, Lord, didn't we speak in your name, in your name cast out demons, and in your name do many mighty deeds?' ²³Then I'll tell them, 'I never knew you. Go away, you criminals!'

²⁴"Everyone who hears my words and acts on them is like a wise person who built their house on a rock. ²⁵The rain came down, the floods came, and the winds blew and beat on the house; but it didn't fall, because it was built on the rock. ²⁶Everyone who hears my words and doesn't act on them will be like a foolish person who built their house on the sand. ²⁷The rain came down, the floods came, and the winds blew and beat on the house; and it fell. How great was its fall!"

²⁸When Jesus finished speaking, the crowds were amazed ²⁹because he taught them with authority – not like the scholars.

Chapter Eight

When he came down from the mountain, large crowds followed him. ²Someone with leprosy approached and bowed to him. "Lord," he said, "if you want to, you can cure me."

³Jesus reached out and touched him. "I want to," he said. "Be cured." His leprosy was healed immediately.

⁴"Be sure to tell no one," Jesus said, "but go show yourself to the priest and offer the gift that Moses said to, to witness to them."

⁵When he came to Capernaum, a centurion approached and begged him. ⁶"Lord," he said, "my servant lies in the house paralyzed, badly tormented."

⁷"I'll go heal him," Jesus said.

⁸"Lord," the centurion answered, "I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed. ⁹I am also in a chain of command, having soldiers under me. I tell one, 'Go,' and they go; I tell another, 'Come,' and they come; I tell my bondservant, 'Do this,' and they do it."

¹⁰Jesus was amazed when he heard this. He said to his followers, "Believe me when I say that I haven't found such great trust in anyone in Israel. ¹¹I say that many will come from the east and the west and will sit down with Sarah and Abraham, Rebekah and Isaac, and Leah, Rachel and Jacob in the reign of heaven, ¹²but the children of Godde's reign will be thrown into the outer darkness. There will be weeping and grinding of teeth."

¹³Jesus said to the centurion, "Go on. Let it be done for you according to your trust." His servant was healed that very hour.

¹⁴Jesus entered Peter's house and saw his mother-in-law sick in bed with a fever. ¹⁵He touched her hand and the fever left her. She got up and ministered to him.

¹⁶When evening came, they brought to him many people who were oppressed by demons. He cast out the spirits with a word and healed all who were sick ¹⁷to fulfill what was spoken through Isaiah the prophet: "He took our sickness and bore our diseases."

¹⁸Now when Jesus saw large crowds around him, he gave the order to cross to the other side.

¹⁹A scholar approached him. "Teacher," he said, "I'll follow you wherever you go."

²⁰"The foxes have holes and the birds of the sky have nests," Jesus answered, "but the Son of Woman has nowhere to rest."

²¹Another disciple said to him, "Lord, let me go and bury my father first."

²²But Jesus answered, "Follow me, and let the dead bury their own dead."

²³When he got into a boat, his disciples followed. ²⁴A violent storm arose on the sea, so great that the waves overwhelmed the boat; but he was asleep. ²⁵They woke him up. "Rescue us, Lord!" they cried. "We're dying!"

²⁶He answered, "Why are you afraid, you who have little trust?" Then he got up and rebuked the wind and sea, and there was a great calm.

²⁷They were amazed. "What kind of person is this," they asked, "whom even the wind and sea obey?"

²⁸When he arrived at the other side, in the country of the Gadarenes, two demonized people from among the tombs met him. They were so fierce that no one could pass.

²⁹"What do you want with us, Son of Godde?" they cried out. "Have you come to harass us before our time is up?"

³⁰Now a herd of many pigs was feeding in the distance. ³¹The demons begged him. "If you cast us out," they said, "let us to go into the herd of pigs."

³²"Go!" he said.

They came out and went into the herd of pigs. The whole herd charged down the cliff into the sea and died in the water. ³³Those who fed them ran to town and told the whole story, including what had happened to those who were demonized. ³⁴The whole town came out to meet Jesus. When they saw him, they begged him to leave their region.

Chapter Nine

He got into a boat, crossed over, and went to his own town. ²They brought to him a man who was paralyzed, lying on a mat. Seeing their trust, Jesus said to the paralyzed man, "Son, cheer up! You're forgiven."

³"This is sacrilege!" some of the scholars said to themselves.

⁴Knowing what they were thinking, Jesus asked, "Why are you thinking such evil things? ⁵Is it easier to say, 'You're forgiven,' or to say, 'Get up and walk'? ⁶But to show you that the Son of Woman has the right to forgive on earth ..." he said to the paralyzed man, "Get up! Take your mat and go home."

⁷He got up and went home. ⁸When the crowds saw it, they were amazed and praised Godde who had given such authority to mortals.

⁹As Jesus was leaving, he saw a man named Matthew sitting at the toll booth. "Follow me," he said. He got up and followed him.

¹⁰As he sat in his house, many toll collectors and outsiders came and sat down with Jesus and his disciples. ¹¹When the Pharisees saw it, they asked his disciples, "Why does your teacher eat with toll collectors and outsiders?"

¹²When Jesus heard them, he said, "Those who are healthy have no need for a doctor, but those who are sick do. ¹³Go figure out what this means: 'I want compassion, not empty ritual.' I didn't come to summon those who are 'just,' but outsiders."

¹⁴Then John's disciples approached him. "Why is it that we and the Pharisees fast regularly," they asked, "but your disciples don't fast at all?"

¹⁵Jesus answered, "How can the friends of the groom grieve while the groom is still with them? The time will come when the groom will be taken from them, and then they'll fast.

¹⁶"No one sews a patch of new cloth on an old coat, because the patch would tear away from the garment and make the hole worse. ¹⁷Nor do people put new wine in old wineskins, because the skins would burst, the wine would spill, and the skins would be ruined. No, they put new wine in fresh wineskins so that both are preserved."

¹⁸While he said these things, a leader of the synagogue came and bowed to him. "My daughter has just died," he said, "but if you come and touch her, she'll live."

¹⁹Jesus got up and followed him, along with his disciples. ²⁰A woman who had been hemorrhaging blood for twelve years came up behind him and touched the tassel of his coat. ²¹She said to herself, "If I just touch his coat, I'll be healed."

²²But Jesus turned around and saw her. "Daughter, cheer up!" he said. "Your trust has healed you." The woman was healed that very hour.

²³Jesus came into the synagogue leader's house. Seeing the flute players and the crowd in noisy disorder, ²⁴he said, "Make room, because the girl isn't dead, but sleeping."

They laughed at him. ²⁵But when the crowd was sent away, he went in and took her by the hand. The girl arose. ²⁶Word of the event spread all through the land.

²⁷As Jesus passed by from there, two men who were blind followed him, calling out: "Have mercy on us, son of Bathsheba and David!"

²⁸When he had come into the house, the men who were blind approached him. Jesus asked, "Do you trust that I'm able to do this?"

"Yes, Lord," they answered.

²⁹Then he touched their eyes. "It will be done for you according to your trust," he said. ³⁰Their eyes were opened.

"Make sure that no one finds out about this," Jesus sternly warned them. ³¹But they left and spread the news all through the land.

³²As they were leaving, a man who was demon-oppressed and mute was brought to him. ³³When the demon was cast out, the man who was mute spoke. The crowds were amazed. "Nothing like this has ever been seen in Israel!" they said. ³⁴But the Pharisees said, "The prince of the demons gives him the power to cast out demons."

³⁵Jesus traveled through all the towns and villages, teaching in their synagogues, proclaiming the good news of Godde's reign, and healing every disease and sickness among the people. ³⁶But he was moved with compassion when he saw the crowds, because they were harassed and scattered – like sheep without a shepherd. ³⁷Then he said to his disciples, “The harvest really is plentiful, but the workers are few. ³⁸So pray that the Lady of the harvest will send workers into her fields.”

Chapter Ten

He called his twelve disciples together and gave them authority to cast out corrupting spirits and heal every disease and sickness. ²Now the names of the twelve apostles are:

Simon, known as Peter;
 Andrew, his brother;
 James the son of Zebedee;
 John, his brother;
³Philip;
 Bartholomew;
 Thomas;
 Matthew the toll collector;
 James the son of Alphaeus;
 Thaddaeus;
⁴Simon the Cananean; and
 Judas Iscariot, who also betrayed him.

⁵Jesus sent out these twelve with these instructions: “Don’t go among the Gentiles, and don’t enter any town of the Samaritans. ⁶Instead, go to the lost sheep of the house of Israel. ⁷As you go, proclaim, ‘The reign of heaven is at hand!’ ⁸Heal those who are sick, raise those who are dead, cure those who have leprosy, and cast out demons. Freely you received, so freely give. ⁹Don’t take any gold, silver, or copper in your money belts. ¹⁰Don’t take a bag for your journey, or two shirts, or shoes or a staff, because the worker is worthy of their food. ¹¹Find out who’s trustworthy in whatever town or village you enter, and stay there until you leave. ¹²As you enter a house, greet them. ¹³If they’re trustworthy, bless them; but if they aren’t, take back your blessing. ¹⁴If anyone doesn’t welcome you or listen to you, shake the dust off your feet as you leave that house or town. ¹⁵Believe me when I say that in the coming judgment, it will be better for Sodom and Gomorrah than for that town!

¹⁶“Look, I send you out like sheep among wolves, so be wise as serpents and innocent as doves. ¹⁷Watch out, because people will turn you in to the courts and flog you in their synagogues. ¹⁸And you’ll even be dragged before governors and rulers because of me, to witness to them and to the Gentiles. ¹⁹But when they turn you in, don’t be anxious about what to say or how to say it, because at that time the words will be given to you; ²⁰for it isn’t you talking, but the Spirit of your Mother talking through you.

²¹“Sisters and brothers will turn each other in to be executed, and parents will turn in their children. Children will turn against parents and cause them to be executed. ²²You will be hated by everyone because of me, but the one who endures to the end will be given life. ²³But when they harass you in one

town, flee to the next. Believe me when I say that you won't get through all the towns of Israel before the Son of Woman comes.

²⁴"A disciple isn't greater than their teacher, nor a bondservant greater than their master. ²⁵It's good enough that the disciple be like their teacher and the bondservant like their master. If they've called the head of the house 'Beelzebul,' how much more those of his household!

²⁶"So don't be afraid of them, because nothing is veiled that won't be unveiled, nor hidden that won't be made known. ²⁷Whatever I tell you in the darkness, speak in the light; and whatever is whispered in your ear, proclaim on the housetops. ²⁸Don't be afraid of those who kill the body, but cannot kill the soul. Rather, fear the one who can take both soul and body out with the trash and incinerate them!

²⁹"Don't two sparrows cost a penny? Not one of them falls to the ground without your Mother knowing about it. ³⁰The very hairs of your head are all numbered. ³¹So don't be afraid, because you're more valuable than many sparrows.

³²"Whoever acknowledges me in front of others, I'll acknowledge in front of my Mother who's in heaven. ³³But whoever denies me in front of others, I'll deny in front of my Mother who's in heaven.

³⁴"Don't think that I came to bring peace on earth. I didn't come to bring peace, but a sword!

³⁵I came to turn a son against his father,
and a daughter against her mother,
and a daughter-in-law against her mother-in-law.

³⁶Family members will be enemies.

³⁷Whoever loves mother or father more than me can't follow me, and whoever loves daughter or son more than me can't follow me. ³⁸Whoever doesn't take their cross and join me can't follow me. ³⁹Whoever tries to gain their life will lose it, and whoever loses their life for my sake will gain it.

⁴⁰"Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. ⁴¹Whoever welcomes a prophet in the name of a prophet will be regarded as a prophet. Whoever welcomes a just person in the name of a just person will be regarded as a just person. ⁴²Whoever gives one of these little ones even a cup of cold water to drink in the name of a disciple – believe me when I say that they will in no way lose their reward."

Chapter Eleven

When Jesus had finished instructing his twelve disciples, he left that place to teach and proclaim the message in their towns.

²Now when John, who was in prison, heard about what Christ was doing, he sent his disciples ³to ask him, "Are you the coming one, or should we look for someone else?"

⁴"Go and tell John what you hear and see," Jesus answered. ⁵"Those who:

are blind, receive their sight;
are lame, walk;
have leprosy, are cured;
are deaf, hear;

are dead, are raised up;
are poor, have good news announced to them.

⁶Blessed is the one who isn't scandalized by me."

⁷As they went away, Jesus started to talk to the crowds about John. "What did you go out into the desert to see? A reed shaken by the wind? ⁸Then what did you go out to see? A man wearing fancy clothes? Look, those who wear fancy clothes live in palaces. ⁹Then what did you go out to see? A prophet? Yes, I say, and much more than a prophet, ¹⁰because it is written about him:

'Look, I send my messenger ahead of you,
who will prepare your path for you.'

¹¹"Believe me when I say that John the Baptizer is greater than anyone who's been born, but whoever is least important in the reign of heaven is still greater than he. ¹²Since the time that John the Baptizer was arrested, the reign of heaven has been suffering violence, and violent people oppose it. ¹³All the prophets and the Torah witnessed up until John's time. ¹⁴If you can believe it, he's the coming Elijah. ¹⁵If anyone has ears, listen up!

¹⁶"To what can I compare this generation? It can be compared to children sitting in the marketplaces and calling to their friends:

¹⁷'We played the flute for you,
and you didn't dance.
We mourned,
and you didn't grieve.'

¹⁸John didn't come eating or drinking, and they say, 'He's demonized!' ¹⁹The Son of Woman came eating and drinking, and they say, 'Look, a glutton and a drunk, a friend of toll collectors and outsiders!' But Wisdom is vindicated by her actions."

²⁰Then he started to condemn the towns in which he had done most of his mighty deeds, because they didn't change. ²¹"How awful for you, Chorazin! How awful for you, Bethsaida! If the great deeds done in your midst had been done in Tyre and Sidon, they would have changed a long time ago in sackcloth and ashes. ²²But I say that it will be better for Tyre and Sidon than for you in the coming judgment! ²³You, Capernaum, who have risen so high – you will fall down to Hades! If the great deeds done in your midst had been done in Sodom, it would still be around today. ²⁴But I say that it will be better for the land of Sodom than for you in the coming judgment!"

²⁵Then Jesus prayed, "Thank you, Mother, Lady of heaven and earth, for hiding these things from the wise and learned and revealing them to infants. ²⁶Yes, Mother, this was what you wanted. ²⁷My Mother has given me everything. No one knows the Son except the Mother. Nor does anyone know the Mother except the Son, and the one to whom the Son wants to reveal her.

²⁸"Come to me, all you overburdened workers, and I'll let you relax. ²⁹Work for me and let me teach you, because I'm gentle and humble. You'll be refreshed, ³⁰because my work is easy and my workload is light."

Chapter Twelve

Then Jesus walked through the grain fields on the Sabbath. His disciples were hungry, so they started plucking heads of grain and eating them. ²But when the Pharisees saw it, they said to him, “Look, your disciples are doing what’s not permissible on the Sabbath.”

³He answered, “Haven’t you read what David and those with him did when they were hungry? ⁴How they entered Godde’s house and ate the show bread that they were not permitted to eat – only the priests were? ⁵Or haven’t you read in the Torah that on the Sabbath, the priests in the temple breach the Sabbath, and are innocent? ⁶I say that one greater than the temple is here. ⁷If you had known what this means: ‘I want compassion, not empty ritual,’ you wouldn’t have condemned the innocent, ⁸because the Son of Woman is Lord of the Sabbath.”

⁹He left and went to their synagogue. ¹⁰A man with a withered hand was there. In an attempt to incriminate him, they asked, “Is it permissible to heal on the Sabbath?”

¹¹He answered, “If your only sheep fell into a pit on the Sabbath, who among you wouldn’t grab it and get it out? ¹²How much more valuable is a person than a sheep! So it is permissible to do good on the Sabbath.”

¹³Then he told the man, “Hold out your hand.” When he held it out, it was just as healthy as his other hand. ¹⁴Then the Pharisees left and started plotting to destroy him.

¹⁵Knowing that, Jesus withdrew. Large crowds followed him. He healed them all ¹⁶and warned them not to reveal him, ¹⁷to fulfill what was spoken through Isaiah the prophet:

¹⁸“See the servant I’ve chosen!

I love him and am very pleased with him.

I’ll put my Spirit on him.

He’ll proclaim justice to the Gentiles.

¹⁹He won’t struggle or shout,
nor will anyone hear him crying out in the streets.

²⁰He won’t break a bruised reed
or snuff out a smoldering wick
until justice prevails.

²¹The Gentiles will put their hope in him.”

²²Then someone who was demon-pressed, who couldn’t see or speak, was brought to him. He healed him, so the man who couldn’t see or speak could do both. ²³All the crowds were amazed. “Can this be the son of Bathsheba and David?” they asked.

²⁴But when the Pharisees heard it, they said, “This man casts out demons only because Beelzebul, the prince of the demons, gives him the power.”

²⁵Knowing what they were thinking, Jesus told them, “Every divided empire is devastated, and no divided city or house will endure. ²⁶If the Satan casts itself out, it’s divided. Then how will its empire endure? ²⁷If Beelzebul gives me power to cast out demons, who gives your people power to cast them out? So they prove you wrong. ²⁸But if the Spirit of Godde gives me the power to cast out demons, then

Godde's reign has come to you! ²⁹How can one break into the house of the strong and loot it without first binding the strong? Then one can loot the house.

³⁰"Whoever isn't with me is against me, and whoever doesn't gather with me, scatters. ³¹So I say that every offense and slander will be forgiven, but slander against the Spirit won't be forgiven. ³²Whoever speaks out against the Son of Woman will be forgiven, but whoever speaks out against the Holy Spirit won't be forgiven in this age or in the age to come.

³³"If you make the tree good, its fruit will be good. If you make the tree rotten, its fruit will be rotten. You can tell whether the tree is good or rotten by its fruit. ³⁴You offspring of vipers, how can you who are evil speak good things? The mouth speaks what the heart is full of. ³⁵The person who is good brings good things out of their good treasure, and the person who is evil brings evil things out of their evil treasure. ³⁶I say that everyone will be held accountable for every useless word they speak in the coming judgment. ³⁷You'll be vindicated or condemned by your words."

³⁸Then some of the scholars and Pharisees said, "Teacher, we want to see a sign from you."

³⁹But he answered, "An evil and unfaithful generation seeks a sign, but no sign will be provided except that of Jonah the prophet. ⁴⁰As Jonah spent three days and nights in the belly of the sea monster, so the Son of Woman will spend three days and nights in the heart of the earth. ⁴¹The people of Nineveh will rise up in the judgment with this generation and will condemn it, because they changed at the proclamation of Jonah, and look, someone greater than Jonah is here. ⁴²The queen of the South will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear Naamah and Solomon's wisdom; and look, something greater than Naamah and Solomon is here.

⁴³"When the corrupting spirit leaves, it journeys through arid places looking for rest, but doesn't find it. ⁴⁴Then it says, 'I'll return to the place I left'; and when it comes back, it finds it empty, swept, and organized. ⁴⁵Then it goes out and brings along seven other spirits that are even worse, and they enter and live there. That person ends up even worse off than before. That's how it will be with this evil generation."

⁴⁶While he was still addressing the crowds, his mother and his brothers stood outside, trying to talk to him. ⁴⁷Someone said to him, "Look, your mother and your brothers are outside, trying to talk to you."

⁴⁸But he answered, "Who is my mother? Who are my sisters and brothers?"

⁴⁹He motioned towards his disciples. "Look, my mother, my sisters, brothers!" he said. ⁵⁰"Whoever does the will of my Mother who is in heaven is my sister, my brother, my mother."

Chapter Thirteen

That day Jesus left the house and sat by the seaside. ²Large crowds gathered around him, so he got into a boat and sat. The crowd stood on the beach. ³He taught them many things through stories.

"Look, a farmer went out to sow," he said. ⁴"As he sowed, some seeds fell by the roadside. The birds came and devoured them.

⁵"Others fell on rocky ground, where they didn't have much soil. They sprouted immediately because the soil was so shallow. ⁶When the sun had risen, they were scorched. Because they had no roots, they withered.

⁷"Others fell among thorns. The thorns grew up and choked them.

⁸“Others fell on good soil and yielded fruit: some one hundred times as much, some sixty, and some thirty.

“If anyone has ears, listen up!”

¹⁰The disciples approached him and asked, “Why do you teach people through stories?”

¹¹“The mysteries of the reign of heaven have been revealed to you, but not to them,” he answered.

¹²“Whoever has will be given more, and then some; but whoever doesn’t have will lose even what little they do have. ¹³So I teach them through stories, because although they see they don’t perceive, and although they hear they don’t understand. ¹⁴They fulfill the prophecy of Isaiah, which says:

‘By hearing you’ll hear,
and will in no way understand;

Seeing you’ll see,
and will in no way perceive:

¹⁵for this people’s heart has grown callous,
their ears are hard of hearing,
they’ve closed their eyes;
or else perhaps they may see, even if they don’t perceive;
and they may hear, even if they don’t understand,
because they don’t want to change their ways and be forgiven.’

¹⁶“But blessed are your eyes, because they see; and your ears, because they hear. ¹⁷Believe me when I say that many prophets and just people wanted to see what you see, but didn’t see it; and to hear what you hear, but didn’t hear it.

¹⁸“So hear the story of the farmer. ¹⁹When anyone hears the message of Godde’s reign and doesn’t understand it, the enemy comes and steals what has been sown in their heart. This is what was sown by the roadside.

²⁰“What was sown on rocky ground represents the one who hears the message and joyfully accepts it right away; ²¹but it doesn’t sink in and they don’t last very long. When they’re oppressed or harassed because of the message, they’re tripped up right away.

²²“What was sown among thorns represents the one who hears the message, but the concerns of this age and the trap of money choke the message and they become unfruitful.

²³“What was sown on good soil represents the one who hears the message, understands it, and really bears fruit; some one hundred times as much, some sixty, and some thirty.”

²⁴He shared another story with them. “The reign of heaven can be compared to a man who sowed good seed in his field,” he said. ²⁵“While people slept, his enemy came and sowed weeds also among the wheat, then left. ²⁶When the crop sprang up and bore fruit, the weeds appeared too. ²⁷The bondservants of the manager came and said to him, ‘Sir, didn’t you sow good seed in your field? Where did these weeds come from?’

²⁸“An enemy has done this,’ he answered.

“The bondservants asked, ‘Do you want us to go and pull them up?’

²⁹“No,” he said, “because you might accidentally pull up the wheat with the weeds. ³⁰Let them grow together until the harvest. At harvest time I’ll tell the reapers, ‘First, pull up the weeds and tie them in bundles to burn; but put the wheat in my barn.’”

³¹He shared another story with them. “The reign of heaven can be compared to a mustard seed which a man sowed in his field,” he said. ³²“It’s really smaller than all the seeds. But when it’s grown, it’s greater than any of the plants. It becomes a tree so that the birds of the sky can come and nest in its branches.”

³³He shared another story with them. “The reign of heaven can be compared to yeast which a woman hid in fifty pounds of flour until it was all leavened.”

³⁴Jesus taught all these things to the crowds through stories; he didn’t teach them anything without a story, ³⁵to fulfill what was spoken through the prophet:

“I’ll speak through stories;
I’ll talk about things that have been hidden since the beginning of the world.”

³⁶Then Jesus sent the crowds away and went into the house. His disciples approached him. “Explain to us the story about the weeds of the field,” they said.

³⁷“The one who sows the good seed represents the Son of Woman,” he answered. ³⁸“The field represents the world. The good seed represents the children of Godde’s reign. The weeds represent the children of the enemy. ³⁹The enemy who sowed them represents the devil. The harvest represents the end of the age, and the reapers represent angels.

⁴⁰“As the weeds are bundled and burned, that’s what it will be like at the end of this age. ⁴¹The Son of Woman will send out his angels, and they’ll weed out of his reign everything that causes scandals and those who commit crime, ⁴²and will throw them in the fiery furnace. There will be weeping and grinding of teeth. ⁴³Then those who are just will shine like the sun in their Mother’s reign. If anyone has ears, listen up!

⁴⁴“The reign of heaven can also be compared to a treasure hidden in a field. A man found it and hid it. In his joy, he goes and sells everything that he owns and buys that field.

⁴⁵“The reign of heaven can also be compared to a merchant seeking fine pearls. ⁴⁶Having found one very valuable pearl, he went and sold everything that he owned and bought it.

⁴⁷“The reign of heaven can also be compared to a dragnet that was cast into the sea. It gathered every kind of fish. ⁴⁸When it was filled, they dragged it onto the beach. They sat down and put the good fish in baskets, but threw away the bad fish.

⁴⁹“That’s what it will be like at the end of the age. The angels will come and separate those who are wicked from among those who are just ⁵⁰and will throw them into the fiery furnace. There will be weeping and grinding of teeth.”

⁵¹“Have you understood all these things?” Jesus asked.

“Yes,” they answered.

⁵²He said, “So every scholar who has become a disciple in the reign of heaven can be compared to a manager who brings out of their treasure both new and old things.”

⁵³When Jesus finished these stories, he left that place. ⁵⁴Coming into his own country, he taught them in their synagogue. They were amazed. “Where did this man get such wisdom and mighty deeds?” they asked. ⁵⁵“Isn’t this the carpenter’s son? Isn’t his mother known as Mary and aren’t his brothers James,

Joseph, Simon, and Judas? ⁵⁶Aren't all of his sisters around? Then where did this man get all of these things?" ⁵⁷They were scandalized by him.

But Jesus said, "A prophet is respected, except in their own country and in their own house." ⁵⁸He didn't do many mighty deeds there because they didn't trust.

Chapter Fourteen

Then King Herod Antipas heard about Jesus. ²"This is John the Baptizer," he said to his servants. "He's risen from the dead. That's why he has these powers."

³Herod had arrested John, bound him, and put him in prison because of Herodias, the wife of his brother Philip; ⁴for John had told Herod, "It isn't right for you to marry her." ⁵He would've executed John, but he was afraid of the crowd because they regarded him as a prophet. ⁶But when Herod's birthday came, the daughter of Herodias danced for them and pleased Herod. ⁷Then he promised to give her whatever she wanted. ⁸Being prompted by her mother, she said, "Bring me the head of John the Baptizer on a platter."

⁹The king was sorry, but because of his promise and his guests, he ordered it to be given to her ¹⁰and had John beheaded in the prison. ¹¹His head was brought on a platter and given to the young lady, and she brought it to her mother. ¹²His disciples came, took the body, and buried it. Then they went and told Jesus.

¹³Now when Jesus heard this, he withdrew and sailed to a remote place. When the crowds heard about it, they left the towns and followed him on foot.

¹⁴He went out and saw a large crowd. He had compassion on them and healed those who were sick. ¹⁵When evening came, his disciples approached him. "This place is remote," they said, "and it's already late. Send the crowds away so they can go to the villages and buy food for themselves."

¹⁶But Jesus answered, "They don't need to go away. You give them something to eat."

¹⁷They told him, "All we have are five loaves and two fish."

¹⁸"Bring them to me," Jesus said. ¹⁹He ordered the crowds to sit down on the grass. He took the five loaves and two fish, and looking up to heaven, he prayed. He broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. ²⁰They all ate until they were satisfied. They picked up twelve baskets full of what was left over from the broken pieces. ²¹About five thousand families ate.

²²Immediately Jesus told the disciples to get into the boat and go ahead of him to the other side while he sent the crowds away. ²³After he had sent the crowds away, he went up the mountain by himself to pray. When evening came, he was alone.

²⁴By now the boat was far from land, tossed by the waves, because the wind was difficult. ²⁵At three in the morning, Jesus approached them, walking on the sea. ²⁶When the disciples saw him walking on the sea, they were worried. "It's a ghost!" They cried out in fear.

²⁷But immediately Jesus spoke. "Cheer up!" he said. "It's me! Don't be afraid."

²⁸"Lord," Peter answered, "if it is you, order me to come to you on the water."

²⁹"Come!" he said.

Peter stepped out of the boat and walked on the water to come to Jesus. ³⁰But when he saw that the wind was strong, he was afraid. Beginning to sink, he cried out, "Lord, rescue me!"

³¹Immediately Jesus reached out and grabbed him. "You who have little trust," he said, "why did you doubt?"

³²When they got into the boat, the wind died down. ³³Those who were in the boat bowed to him. "You really are the Son of Godde!" they said.

³⁴When they had crossed over, they came to the land of Gennesaret. ³⁵When the people there recognized him, they sent into all the surrounding area, brought to him all who were sick, ³⁶and begged him to let them just touch the tassel of his garment. All who touched it were healed.

Chapter Fifteen

Then Pharisees and scholars came to Jesus from Jerusalem. ²"Why do your disciples disregard the tradition of the elders?" they asked. "They don't wash their hands before they eat bread."

³He answered, "Why does your tradition disregard the precept of Godde? ⁴Godde said, 'Honor your mother and father,' and 'Whoever badmouths mother or father, let them be executed.' ⁵But you say, 'Whoever tells their mother or father, "Whatever I might have given to support you is a gift devoted to Godde," need not honor mother or father.' Your tradition has voided the word of Godde. ⁷You hypocrites! Isaiah accurately described you:

⁸These people honor me with their lips,
but their heart is far from me.

⁹And they worship me pointlessly,
teaching rules made up by mortals as doctrine."

¹⁰He called the crowd. "Listen up!" he said. ¹¹"What goes into the mouth doesn't defile a person, but what comes out of the mouth does."

¹²Then the disciples approached him. "Do you know that the Pharisees were scandalized when they heard this?" they asked.

¹³But he answered, "Every plant which my heavenly Mother didn't plant will be pulled up. ¹⁴Leave them alone. They're ignorant guides. If one person who can't see guides another person who can't see, both will fall into a pit."

¹⁵"Explain the story to us," Peter answered.

¹⁶So Jesus asked, "Are you still ignorant too? ¹⁷Don't you know that whatever goes into the mouth passes through the stomach and then out into the sewer? ¹⁸But the things that come out of the mouth come out of the heart, and they defile the person. ¹⁹Because out of the heart come evil thoughts: murders, unfaithfulness, promiscuity, stealing, lying, and slander. ²⁰These are what defile the person; eating without washing your hands doesn't defile the person."

²¹Jesus left that place and withdrew to the region of Tyre and Sidon. ²²A Canaanite woman came out. "Have mercy on me, Lord, son of Bathsheba and David!" she cried. "My daughter is severely oppressed by a demon!"

²³But he didn't say a thing.

His disciples came and begged him. "Send her away," they said, "because she bothers us."

²⁴He answered, "I wasn't sent to anyone but the lost sheep of Israel."

²⁵But she approached and bowed to him. "Lord, help me," she said.

²⁶"It isn't right to throw the children's bread to the dogs," he answered.

²⁷"Yes, Lord," she said, "but even the dogs eat the crumbs that fall from their masters' table."

²⁸Then Jesus answered, "Woman, your trust is great! What you want will be done for you." Her daughter was healed that very hour.

²⁹Jesus left that place and approached the Sea of Galilee. He went up the mountain and sat down.

³⁰Large crowds flocked to him, including those who were lame, blind, maimed, mute, and many others; and they laid them down at his feet. He healed them, ³¹so the crowd was amazed when they saw those who were mute speaking, maimed whole, lame walking, and blind seeing — and they praised the Godde of Israel.

³²Jesus called his disciples. "I have compassion on the crowd," he said, "because they've been with me now for three days and have nothing to eat. I don't want to send them away hungry, because they might faint on the way."

³³The disciples asked, "Where would we get enough bread in such a remote place to satisfy so great a crowd?"

³⁴"How many loaves do you have?" Jesus asked.

"Seven," they answered, "and a few small fish."

³⁵He instructed the crowd to sit down on the ground, ³⁶and he took the seven loaves and the fish. He gave thanks and broke them. He gave them to the disciples, and the disciples gave them to the crowds.

³⁷They all ate until they were satisfied. They picked up seven baskets full of the broken pieces that were left over. ³⁸Four thousand families ate. ³⁹Then he sent away the crowds, got into the boat, and went into Magadan.

Chapter Sixteen

The Pharisees and Sadducees approached and tested him, asking him to show them a sign from heaven.

²But he answered, "When it's evening, you say, 'There will be good weather, because the sky is red.' ³In the morning, 'There will be bad weather today, because the sky is red and threatening.' You know how to interpret the appearance of the sky, but you can't interpret the signs of the times! ⁴An evil and unfaithful generation looks for a sign, but no sign will be provided except that of the prophet Jonah."

He left them and went away. ⁵When the disciples got to the other side, they realized they had forgotten to take bread. ⁶Jesus said, "Watch out, and beware of the yeast of the Pharisees and Sadducees."

⁷They talked among themselves. "It's because we brought no bread," they said.

⁸Knowing what they were saying, Jesus asked, "Why do you talk among yourselves, you who have little trust, 'because you have no bread?' ⁹Don't you perceive yet, or remember the five loaves for the five thousand, and how many baskets you picked up? ¹⁰Or the seven loaves for the four thousand, and how many baskets you picked up? ¹¹Why don't you perceive that I wasn't speaking to you about bread? But beware of the yeast of the Pharisees and Sadducees." ¹²Then they understood that he wasn't telling them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

¹³Now when Jesus came into the area of Caesarea Philippi, he asked his disciples, "Who do people think that the Son of Woman is?"

¹⁴ "Some think John the Baptizer," they said. "Some think Elijah, and others think Jeremiah or one of the prophets."

¹⁵"But who do you think I am?" he asked.

¹⁶"You're the Christ," Simon Peter answered, "the Son of the living Godde."

¹⁷"Blessed are you, Simon son of Jonah," Jesus said, "because mortals haven't revealed this to you, but my Mother who's in heaven. ¹⁸I also say that you're Peter, and on this rock I'll build my community; and the gates of Hades won't overcome it. ¹⁹I'll give to you the keys of the reign of heaven. Whatever you prevent on earth will have been prevented in heaven; whatever you allow on earth will have been allowed in heaven." ²⁰Then he instructed the disciples to tell no one that he was the Christ.

²¹From that time on, Jesus started to reveal to his disciples that he had to go to Jerusalem and suffer many things from the elders, chief priests, and scholars, be killed, and on the third day be raised up.

²²Peter took him aside and started to rebuke him. "Far be it from you, Lord!" he said. "This will never be done to you!"

²³But he turned and said to Peter, "Get out of my way, Satan! You're a scandal to me, because you're not thinking about the things of Godde, but about the things of mortals."

²⁴Then Jesus said to his disciples, "Whoever wants to follow me, let them deny themselves, take up their cross, and follow me; ²⁵because whoever wants to gain their life will lose it, and whoever will lose their life for my sake will find it. ²⁶What good will it do someone if they gain the whole world but forfeit their life? What will someone give in exchange for their life? ²⁷The Son of Woman will come in the glory of his Mother with his angels, and then he'll judge everyone according to their deeds. ²⁸Believe me when I say that some people standing here won't die before they see the Son of Woman coming in his reign."

Chapter Seventeen

Six days later, Jesus took Peter, James, and his brother John up a high mountain by themselves. ²He was transformed right in front of them. His face shone like the sun and his clothes became as white as the light. ³Moses and Elijah appeared and talked with him.

⁴Peter said to Jesus, "Lord, it's a good thing we're here. If you want, I'll put up three tents: one for you, one for Moses, and one for Elijah."

⁵While he was still speaking, a bright cloud overshadowed them. A voice came out of the cloud and said, "This is my beloved Son! I'm very pleased with him. Listen to him!"

⁶When the disciples heard this, they were so afraid that they fell on their faces. ⁷Jesus approached and touched them. "Get up," he said. "Don't be afraid." ⁸Looking up, they saw no one except Jesus.

⁹As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you saw until the Son of Woman has risen from the dead."

¹⁰His disciples asked, "Why do the scholars say that Elijah must come first?"

¹¹Jesus answered, "Elijah does comes first, to restore everything; ¹²but I say that Elijah has come already and they didn't recognize him, but did to him whatever they wanted. In the same way, the Son of Woman will suffer by them too." ¹³Then the disciples understood that he was talking about John the Baptizer.

¹⁴When they came to the crowd, a man approached him and knelt down. ¹⁵“Lord,” he said, “have mercy on my son, because he has epilepsy and suffers greatly. He often falls into fire and water. ¹⁶So I brought him to your disciples, but they couldn’t cure him.”

¹⁷Jesus answered, “You distrustful and stubborn generation! How long will I be with you? How long will I put up with you? Bring him here.” ¹⁸Jesus rebuked the demon. It left him and the boy was cured that very hour.

¹⁹Then the disciples approached Jesus privately and asked, “Why weren’t we able to cast it out?”

²⁰“Because of your little trust,” he said. “Believe me when I say that if you have trust as big as a mustard seed, you can tell this mountain, ‘Move over there,’ and it’ll move; nothing will be impossible for you.

²²While they were gathering in Galilee, Jesus said, “The Son of Woman is about to be handed over to people ²³who will kill him, but on the third day he will be raised.” They were very sad.

²⁴When they had come to Capernaum, the collectors of the temple tax approached Peter and asked, “Doesn’t your teacher pay the temple tax?”

²⁵“Yes,” he answered.

When he came into the house, Jesus anticipated him. “What do you think, Simon?” he asked. “Who pays tolls or tributes to earthly rulers? Their children, or strangers?”

²⁶“Strangers,” Peter answered.

“Then children are exempt,” Jesus said. ²⁷“But so that we don’t trip them up, go to the sea, cast a hook, and take the first fish you catch. When you open its mouth, you’ll find a coin. Take it and give it to them for both of us.”

Chapter Eighteen

That very hour the disciples approached Jesus and asked, “Who is greatest in the reign of heaven?”

²He called a child whom he set among them ³and said, “Believe me when I say that unless you change and become like children, there’s no way you’ll ever enter the reign of heaven. ⁴So whoever is as humble as this child is the greatest in the reign of heaven. ⁵Whoever welcomes one such child in my name welcomes me, ⁶but whoever trips up one of these little ones who trust in me, it would be better for them if a huge millstone were hung around their neck and they were sunk in the deep sea!

⁷“How awful that the world trips people up! It’s inevitable that people will be tripped up, but how awful it will be for the person who causes it! ⁸If your hand or foot trips you up, cut it off and throw it away. It’s better for you to enter life maimed or crippled than to have two hands or two feet and be taken out with the trash and incinerated. ⁹If your eye trips you up, pluck it out and throw it away. It’s better for you to enter life with one eye than to have two eyes and be taken out with the trash and incinerated. ¹⁰Make sure that you don’t put down one of these little ones, because I say that in heaven their angels always face my Mother who’s in heaven.

¹²“What do you think? If someone has a hundred sheep and one of them gets lost, don’t they leave the ninety-nine, go to the mountains, and look for the one that has gotten lost? ¹³If they find it, believe me when I say that they rejoice more over the one than the ninety-nine that have not gotten lost. ¹⁴In the same way, your Mother who’s in heaven doesn’t want one of these little ones to die.

¹⁵“If your sister or brother offends you, go and discuss the problem just between the two of you. If they listen to you, you’ve won back your sister or brother. ¹⁶But if they don’t listen, take one or two more people with you so that ‘everything can be confirmed by two or three witnesses.’ ¹⁷If they refuse to listen to them, bring the issue to the community. If they refuse to listen to the community too, treat them like a Gentile or a toll collector. ¹⁸Believe me when I say that whatever you prevent on earth will have been prevented in heaven, and whatever you allow on earth will have been allowed in heaven. ¹⁹Again, believe me when I say that if two of you on earth agree on anything that they ask, my Mother who’s in heaven will do it for them. ²⁰Because where two or three are gathered in my name, I’m there among them.”

²¹Then Peter approached him. “Lord,” he asked, “if a sister or brother keeps offending me, how many times do I have to forgive them? Seven times?”

²²“I say not seven times, but seventy times seven,” Jesus answered. ²³“The reign of heaven can be compared to a certain king who wanted to settle accounts with his bondservants. ²⁴When he started, one who owed him ten thousand talents was brought before him. ²⁵But because he couldn’t pay, his lord ordered him to be sold along with his wife, his children, and all that he had in order to make the payment.

²⁶“So the bondservant fell down, bowed to him, and said, ‘Have patience with me, and I’ll repay everything to you!’ ²⁷Feeling sorry for him, the lord released that bondservant and forgave the debt.

²⁸“But that bondservant went out and found one of his fellow bondservants who owed him one hundred denarii. He grabbed him by the throat and said, ‘Pay me what you owe!’

²⁹“So his fellow bondservant fell down at his feet and begged him. ‘Have patience with me,’ he said, ‘and I’ll repay you!’ ³⁰He wouldn’t, but instead threw him in prison until he could pay back what was due.

³¹“When his fellow bondservants saw what was done, they were very sorry. They told their lord the whole story.

³²“Then his lord summoned him and said, ‘You evil bondservant! I forgave you all that debt because you begged me. ³³Shouldn’t you also have had mercy on your fellow bondservant, just as I had mercy on you?’ ³⁴His lord was so angry that he handed him over to the jailers until he could repay everything that he owed him.

³⁵“Similarly, my heavenly Mother will hold you accountable if you don’t forgive your sisters and brothers from your hearts.”

Chapter Nineteen

When Jesus finished speaking, he left Galilee and entered Judea beyond the Jordan. ²Large crowds followed him and he healed them there.

³Pharisees approached to test him and asked, “Is it okay for a husband to divorce his wife for any reason?”

⁴He answered, “Haven’t you read that in the beginning the Maker made them female and male, ⁵and said,

‘This is why a man will leave his mother and father,
and will join his wife, and the two will become one flesh’?

⁶They're no longer two, but one. So don't let mortals tear apart what Godde has joined together."

⁷"Then why did Moses instruct us to divorce our wives?" they asked.

⁸He answered, "Because you're stubborn, Moses allowed you to divorce your wives, but it hasn't been that way from the beginning. ⁹I say that whoever divorces someone (except for promiscuity) and remarries is unfaithful."

¹⁰His disciples said, "If that's the case, it's better not to marry!"

¹¹But he said to them, "Not everyone can accept this teaching except those to whom it is given. ¹²Some people can't marry because they were born that way, some people can't marry because they were made that way, and some people don't marry for the sake of the reign of heaven. Whoever is able to accept it, let them accept it."

¹³Then children were brought to him so he could lay his hands on them and pray, but the disciples scolded them. ¹⁴"Welcome the children," Jesus said, "and don't stop them from coming to me, because the reign of heaven belongs to ones like these." ¹⁵He laid his hands on them and then went away.

¹⁶Someone approached him and asked, "Teacher, what good thing can I do to have eternal life?"

¹⁷He answered, "Why do you ask me what's good? There is only one who's good. But if you want to enter into life, keep the precepts."

¹⁸"Which ones?" he asked.

"Do not murder," Jesus said. "Do not be unfaithful. Do not steal. Do not lie. ¹⁹Honor your mother and father. And, 'Love your neighbor as yourself.'"

²⁰"I've done all these things," the young man said. "What more do I need?"

²¹"If you want to go all the way," Jesus answered, "then go, sell what you have and give to those who are poor, and you'll have treasure in heaven; then come and follow me."

²²But when the young man heard this, he went away sad, because he had many things.

²³Jesus said to his disciples, "Believe me when I say that it will be difficult for a rich person to enter the reign of heaven. ²⁴Again I say, it's easier for a camel to go through a needle's eye than for a rich person to enter Godde's reign."

²⁵When the disciples heard this, they were very astonished. "Then who can be given life?" they asked.

²⁶Looking at them, Jesus said, "With mortals this is impossible, but with Godde all things are possible."

²⁷Then Peter answered, "Look, we've left everything and followed you. So what will we have?"

²⁸Jesus said, "Believe me when I say that in the rebirth, when the Son of Woman will sit on the throne of his glory, you who have followed me will sit on twelve thrones, judging the twelve tribes of Israel.

²⁹Everyone who has left homes, sisters, brothers, or mother, father, children, or property for my sake will receive one hundred times more and will inherit eternal life.

³⁰"But many who are first will be last, and last who will be first.

Chapter Twenty

“The reign of heaven can be compared to the master of a household who went out early in the morning to hire workers for his vineyard. ²When he had agreed to pay the workers a denarius a day, he sent them into his vineyard.

³“He went out at about nine o’clock and saw others standing around in the marketplace. ⁴He said to them, ‘You go into the vineyard too, and I’ll pay you whatever is just.’ So they went on their way.

⁵“He went out again at about twelve o’clock and at three o’clock, and did the same thing.

⁶“At about five o’clock he went out and found others standing around. He said to them, ‘Why are you standing around here all day?’

⁷“They said, ‘Because no one has hired us.’

“He said, ‘You go into the vineyard too.’

⁸“When evening came, the lord of the vineyard said to his manager, ‘Call the workers and pay them their wages, beginning from the last to the first.’

⁹“When those who were hired at about five o’clock came, they received a denarius apiece. ¹⁰When the first came, they thought that they would receive more, but they too received a denarius apiece.

¹¹When they received it, they complained about the master of the household. ¹²‘The last ones have worked only one hour,’ they said, ‘and you have paid them the same thing you have paid us, who have worked all day in the scorching heat!’

¹³“But he answered one of them, ‘Friend, I’m doing you no wrong. Didn’t you agree to work for a denarius? ¹⁴Take what’s yours and go away. I want to give to this last person just as much as I gave you.

¹⁵Aren’t I allowed to do what I want with what I own? Or are you jealous that I’m good?’

¹⁶“So the last will be first, and the first last.”

¹⁷As Jesus was going up to Jerusalem, he took the twelve disciples aside. ¹⁸“Look,” he told them, “We’re going up to Jerusalem, and the Son of Woman will be handed over to the chief priests and scholars. They’ll condemn him to death ¹⁹and hand him over to the Gentiles to mock, flog, and crucify; but on the third day he’ll be raised up.”

²⁰Then the mother of Zebedee’s sons approached him with her sons, bowing to him and asking him for something.

²¹“What do you want?” he asked.

She said, “Order that my two sons may sit on either side of you in your reign.”

²²But Jesus answered, “You don’t know what you’re asking. Are you able to drink the cup that I’m about to drink?”

“We’re able,” they said.

²³“You will indeed drink my cup,” he said, “but sitting on either side of me is not mine to grant; that belongs to those for whom it has been reserved by my Mother.”

²⁴When the ten heard that, they got angry at the two brothers.

²⁵But Jesus called them and said, “You know that the rulers of the Gentiles lord it over them, and their great leaders exercise authority over them. ²⁶It won’t be that way among you, but whoever wants to become great among you will be your servant. ²⁷Whoever desires to be first among you will be your bondservant, ²⁸even as the Son of Woman came not to be served but to serve, and to give his life to liberate many.”

²⁹As they went out from Jericho, a large crowd followed him. ³⁰Two men who were blind were sitting by the road. When they heard that Jesus was passing by, they cried out, “Have mercy on us, son of Bathsheba and David!” ³¹The crowd scolded them, telling them to be quiet, but they cried out even more, “Lord, have mercy on us, son of Bathsheba and David!”

³²Jesus stopped, called them, and asked, “What do you want me to do for you?”

³³“Lord, open our eyes,” they told him.

³⁴Being moved with compassion, Jesus touched their eyes. Immediately their eyes saw and they followed him.

Chapter Twenty-One

When they approached Jerusalem and reached Bethphage at the Mount of Olives, Jesus sent two disciples ²with these instructions: “Go to the village opposite you, and immediately you’ll find a donkey and a colt tied. Untie them and bring them to me. ³If anyone says anything to you, say, ‘The Lord needs them,’ and they’ll immediately send them.”

⁴This was done to fulfill what was spoken through the prophet:

⁵“Tell the daughter of Zion,
‘Look, your King comes to you,
humble, and riding on a donkey,
on a colt, the foal of a donkey.’”

⁶The disciples went and did what Jesus instructed them to do. ⁷They brought the donkey and the colt and laid their coats on them, and he sat on them. ⁸A very large crowd spread their coats on the road. Others cut branches from the trees and spread them on the road. ⁹The crowds around him kept shouting:

“Praise the son of Bathsheba and David!
Blessed is the one who comes in the name of the Lady!
Praise to the highest!”

¹⁰When he arrived at Jerusalem, the whole city was stirred up. “Who is this?” they asked.

¹¹The crowds said, “This is the prophet Jesus, from Nazareth in Galilee.”

¹²Jesus entered the temple and threw out everyone who did business there. He overturned the money changers’ tables and the seats of those who were selling doves.

¹³He said, “It is written:

‘My house is to be known as a house of prayer,’
but you’ve made it a den of robbers!”

¹⁴Those who were blind and lame approached him in the temple, and he healed them. ¹⁵But the chief priests and scholars got angry when they saw the wonderful things that he did and heard the children

crying in the temple, "Praise the son of Bathsheba and David!" ¹⁶So they asked him, "Do you hear what they're saying?"

"Yes," Jesus answered. "Didn't you ever read,

'From the mouths of babes and nursing babies
You've produced praise for yourself'?"

¹⁷He left, went out of the city to Bethany, and stayed there overnight.

¹⁸As he returned to the city the next morning, he was hungry. ¹⁹Seeing a fig tree by the road, he approached it, but found nothing on it except leaves. "May you never bear fruit again!" he said.

Immediately the fig tree withered away. ²⁰When the disciples saw it, they were amazed. "How did the fig tree immediately wither away?" they asked.

²¹Jesus answered, "Believe me when I say that if you have trust and don't doubt, not only can you do that to the fig tree; you can even tell this mountain, 'Get up and throw yourself into the sea,' and it will happen. ²²Whatever you ask for in prayer and trust, you will receive."

²³When he entered the temple and started teaching, the chief priests and elders of the people approached him. "On whose authority do you do these things?" they asked. "Who gave you this authority?"

²⁴"I'll ask you one question too," Jesus answered. "If you answer me, I'll tell you on whose authority I do these things. ²⁵Where did John get authority to baptize? From heaven or from mortals?"

They talked among themselves. "If we say 'From heaven,' he'll ask us, 'Then why did you not trust him?' ²⁶But if we say 'From mortals' – we're afraid of the crowd, because they all regard John as a prophet." ²⁷So they answered Jesus, "We don't know."

"Nor will I tell you on whose authority I do these things," he told them. ²⁸"But what do you think? A man had two sons. He approached the first one and said, 'Son, go work today in my vineyard.' ²⁹He answered, 'I won't,' but later he changed his mind and went. ³⁰He approached the second one and said the same thing. He answered, 'Yes, sir,' but he didn't go. ³¹Which of the two did what his father wanted?"

"The first one," they answered.

"Believe me when I say that the toll collectors and sex workers are entering Godde's reign Godde before you," Jesus said. ³²"John came teaching justice, and you didn't trust him, but the toll collectors and sex workers did. When you saw it, you didn't even repent afterward so that you might trust him.

³³"Listen to another story. The master of a household planted a vineyard, put a fence around it, dug a winepress in it, built a tower, leased it out to sharecroppers, and left for another country.

³⁴"When the season for the fruit approached, he sent his bondservants to the sharecroppers to receive his fruit. ³⁵The sharecroppers took his bondservants, beat one, killed another, and stoned another.

³⁶"So he sent more bondservants, but they treated them the same way.

³⁷"Then he sent his son to them, thinking, 'They'll respect my son.'

³⁸"But when the sharecroppers saw the son, they said to themselves, 'This is the heir. Let's kill him and seize his inheritance!' ³⁹So they grabbed him, threw him out of the vineyard, and killed him.

⁴⁰"So when the lord of the vineyard comes, what will he do to those sharecroppers?"

⁴¹They said, "He'll destroy those awful people and lease out the vineyard to others who will give him the fruit in its season."

⁴²Jesus said, “Didn’t you ever read in the Scriptures,

‘The stone which the builders rejected
was made the cornerstone.
This was from the Lady.
It is marvelous in our eyes’?

⁴³“So I say Godde’s reign will be taken away from you and given to a people who bring out its fruit.

⁴⁴Whoever falls on this stone will be broken to pieces, but it will crush whomever it falls on.”

⁴⁵When the chief priests and Pharisees heard his stories, they understood that he was talking about them. ⁴⁶They thought about seizing him but they were afraid of the crowds, because they considered him to be a prophet.

Chapter Twenty-Two

Jesus spoke to them again in stories. ²He said, “The reign of heaven can be compared to a certain king who organized a wedding feast for his son ³and sent his bondservants to summon the invited guests to the feast. But they wouldn’t come.

⁴“He sent other bondservants with these instructions: ‘Tell those who are invited, “Look, I’ve prepared my dinner. My cattle and my fat calves have been killed and everything is ready. Come to the wedding feast!”’ ⁵But they made light of it and went their own ways; one to their farm, another to their business; ⁶and the rest grabbed his bondservants, humiliated them, and killed them.

⁷“When the king heard about it, he was angry. He sent his armies, destroyed the murderers, and burned their city.

⁸“Then he said to his bondservants, ‘The wedding is ready, but the invited guests weren’t worth it. ⁹So go to the crossroads of the highways and invite as many people as you can find to the wedding feast.’

¹⁰“Those bondservants went to the highways and rounded up as many people as they could, both evil and good. The wedding was filled with guests.

¹¹“But when the king came in to see the guests, he saw a man who didn’t have wedding clothes. ¹²He said to him, ‘Friend, why did you come in here without wearing wedding clothes?’ He was speechless. ¹³The king said to the servants, ‘Tie his hands and feet and throw him into the outer darkness, where there will be weeping and grinding of teeth. ¹⁴Because many are summoned, but few are chosen.’”

¹⁵Then the Pharisees left and started plotting to trap him in his speech. ¹⁶They sent their disciples along with the Herodians to him. “Teacher,” they said, “we know that you are honest and teach the way of Godde in truth, no matter whom you teach, because you aren’t partial to anyone. ¹⁷So tell us, what do you think? Is it okay to pay tribute to Caesar, or not?”

¹⁸But Jesus knew their malice. He asked, “Why do you test me, hypocrites? ¹⁹Show me the money.” They showed him a denarius.

²⁰“Whose image and inscription are on it?” he asked.

²¹“Caesar’s,” they answered.

“So give to Caesar what belongs to Caesar,” he told them, “and give to Godde what belongs to Godde.”

²²When they heard it, they were amazed. They left and went away.

²³That day Sadducees (who don't believe in resurrection) approached him. They asked, ²⁴"Teacher, Moses said, 'If a man dies without children, his brother will marry his wife and raise children for his brother.' ²⁵Now, there were seven brothers. The first married and died without children, so his brother married his widow. ²⁶In the same way, the second one also died without children, and the third one, all the way to the seventh one. ²⁷After they all died, the woman died too. ²⁸So in the resurrection, whose wife will she be? For they were all married to her."

²⁹But Jesus answered, "You're in error, not knowing the Scriptures or the power of Godde. ³⁰In the resurrection people aren't married or given in marriage, but are like angels in heaven. ³¹Concerning the resurrection of the dead, haven't you read what was spoken to you by Godde, ³²'I am the Godde of Sarah and Abraham, the Godde of Rebekah and Isaac, and the Godde of Leah, Rachel and Jacob?' Godde isn't the Godde of the dead, but of the living."

³³When the crowds heard his teaching, they were astonished. ³⁴But when the Pharisees heard that he had silenced the Sadducees, they got together. ³⁵One of them, a lawyer, asked a question to test him.

³⁶"Teacher, what's the greatest precept in the Torah?"

³⁷"Love the Lady your Godde with all your heart, all your soul, and all your mind," Jesus answered.

³⁸"This is the first and greatest precept. ³⁹The second is, 'Love your neighbor as yourself.' ⁴⁰All the Torah and the prophets depend on these two precepts."

⁴¹Now while the Pharisees were gathered together, Jesus asked them a question. ⁴²"What do you think of the Christ?" he asked. "Whose son is he?"

"Of Bathsheba and David," they said.

⁴³He asked, "Then why did the Spirit inspire David to call him Lord:

⁴⁴The Lady said to my Lord,
sit on my right hand
until I make your enemies a footrest for your feet?

⁴⁵"If David describes Christ as his Lord, how can Christ be his son?"

⁴⁶No one was able to answer a word, nor did anyone dare to ask him any more questions from that day on.

Chapter Twenty-Three

Then Jesus spoke to the crowds and to his disciples. ²"The scholars and Pharisees sit in Moses' place," he said. ³"So pay attention to whatever they tell you and do it, but don't do what they do because they don't do what they say. ⁴They tie up heavy burdens that are hard to bear and lay them on people's shoulders, but they themselves aren't willing to lift a finger to help them. ⁵They do everything to be noticed. They make their prayer boxes broad and lengthen the tassels of their cloaks. ⁶They love the place of honor at feasts, the best seats in the synagogues, ⁷the greetings in the marketplaces, and being called 'Rabbi.' ⁸But don't let yourself be called 'Rabbi,' because you have one teacher, and all of you are sisters and brothers. ⁹Call no one on earth your 'mother,' because you have one Mother, who's in heaven. ¹⁰Nor let yourselves

be called 'Masters,' because you have one Master, the Christ.¹¹But whoever is greatest among you will be your servant.¹²Whoever is exalted will be humbled, and whoever is humbled will be exalted.

¹³"How awful for you, scholars and Pharisees, hypocrites! Because you close the reign of heaven to people; you don't enter yourselves, nor do you allow those who are entering to enter.

¹⁵"How awful for you, scholars and Pharisees, hypocrites! You travel around by sea and land to make one convert, and when they become one, you make them twice as deserving of being taken out with the trash and incinerated as yourselves.

¹⁶"How awful for you, you ignorant guides! You say, 'If someone promises by the temple, it means nothing; but if someone promises by the gold in the temple, they're obligated to keep their promise.'

¹⁷You ignorant fools! Which is greater, the gold or the temple which makes the gold holy?¹⁸If someone promises by the altar, it means nothing; but if someone promises by the gift on the altar, they're obligated to keep their promise?¹⁹You ignorant fools! Which is greater, the gift or the altar that makes the gift holy?²⁰So whoever promises by the altar, promises by it and by everything on it.²¹Whoever promises by the temple, promises by it and by the one who lives in it.²²Whoever promises by heaven, promises by the throne of Godde and by the one who sits on it.

²³"How awful for you, scholars and Pharisees, hypocrites! You set aside ten percent of your mint, dill, and cumin, but have ignored the weightier matters of the Torah: justice, mercy, and trust. You should've done these without ignoring the others.²⁴You ignorant guides, you strain a gnat out of your drink but swallow a camel!

²⁵"How awful for you, scholars and Pharisees, hypocrites! You clean the outside of your cup and plate, but inside they are full of greed and self-indulgence.²⁶You ignorant Pharisee, first clean the inside of your cup and plate, so the outside may be clean too.

²⁷"How awful for you, scholars and Pharisees, hypocrites! You're like whitewashed tombs which appear beautiful on the outside, but on the inside they're dirty and full of dead people's bones.²⁸In the same way, on the outside you appear just, but on the inside you're full of hypocrisy and crime.

²⁹"How awful for you, scholars and Pharisees, hypocrites! You build the tombs of the prophets and decorate the tombs of the just³⁰and say, 'If we had lived in the days of our ancestors, we wouldn't have participated with them in killing the prophets.'³¹So you prove to yourselves that you're children of those who killed the prophets.³²So finish what your ancestors started.³³You serpents, you offspring of vipers, how will you avoid being taken out with the trash and incinerated?³⁴Look, that's why I send prophets to you, wise women and men and scholars. Some of them you'll kill and crucify; some of them you'll flog in your synagogues, and harass from town to town,³⁵so that you may be guilty of all the just blood shed on earth, from the blood of just Abel to the blood of Zachariah son of Barachiah, whom you murdered between the temple and the altar.³⁶Believe me when I say that all these things will happen to this generation.

³⁷"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I would've gathered your children together, like a hen gathers her chicks under her wings, but you would not!³⁸Look, your house is left to you deserted.³⁹For I say that you won't see me from now on, until you say 'Blessed is the one who comes in the name of the Lady!'"

Chapter Twenty-Four

Jesus left the temple and was going on his way. His disciples approached him to show him the buildings of the temple. ²But he answered, "You see all of these things, don't you? Believe me when I say that not one stone will be left on another without being thrown down."

³As he sat on the Mount of Olives, the disciples approached him privately. "Tell us when these things will happen," they said. "What's the sign of your coming and of the end of the age?"

⁴"Be careful that no one misleads you," Jesus answered, ⁵"because many people will come in my name and say, 'I am the Christ,' and will mislead many. ⁶You will hear about wars and rumors of wars. See that you aren't anxious, for all this must happen, but it's not the end yet. ⁷Peoples will rise against each other and empire against empire, and there will be famines and earthquakes in various places. ⁸But all these things are just the beginning of birth pains. ⁹Then they'll hand you over to oppression and will kill you. You'll be hated by all peoples because of me. ¹⁰Then many people will be tripped up, and will hand over each other, and will hate each other. ¹¹Many false prophets will arise and lead many astray. ¹²Because crime will be multiplied, the love of many will grow cold. ¹³But the one who endures to the end will be given life. ¹⁴This good news of Godde's reign will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come.

¹⁵"So when you see the despicable outrage standing in the temple as described by Daniel the prophet (let the reader understand), ¹⁶then let those who are in Judea flee to the mountains! ¹⁷Don't let the person on their housetop go down to get the things in their house. ¹⁸Don't let the person in the field go back to get their clothes. ¹⁹How awful for those mothers who are pregnant and nursing in those days! ²⁰Pray that your escape will not happen in the winter or on a Sabbath, ²¹because then there will be great oppression, the likes of which haven't happened since the beginning of the world until now, nor ever will again. ²²No one will survive if those days aren't cut short, but for the sake of the chosen ones those days will be cut short.

²³"Then if anyone tells you, 'Look, here is the Christ,' or, 'There,' don't trust them. ²⁴Because false Christs and false prophets will arise, and they will show great signs and wonders to mislead even the chosen ones if possible. ²⁵Look, I've warned you beforehand.

²⁶"So if they tell you, 'Look, he is in the wilderness,' don't go out; 'Look, he is in here,' don't trust them. ²⁷Because as lightning flashes in the east and is seen in the west, so will the Son of Woman come. ²⁸Wherever the carcass is, there the vultures will gather. ²⁹But immediately after the oppression of those days:

the sun will go dark,
the moon will not give its light,
the stars will fall from heaven,
and the powers of heaven be shaken;

³⁰and then the sign of the Son of Woman will appear in heaven. Then all the tribes of the earth will mourn, and they'll see the Son of Woman coming on the clouds of heaven with power and great glory. ³¹He'll send out his angels with a great sound of a trumpet, and they'll gather his chosen ones from the four corners of the earth, from one end of heaven to the other.

³²"Now learn from this story of the fig tree: When its branch has become tender and sprouts leaves, you know that summer is near. ³³In the same way, when you see all these things, you know that it's near, even at the doors. ³⁴Believe me when I say that all these things will happen before the end of this generation. ³⁵(My words will last longer than heaven and earth.) ³⁶But no one knows when, not even the angels of heaven nor the Son, but only the Mother.

³⁷"The coming of the Son of Woman will be like the days of Noah. ³⁸In those days, before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ship. ³⁹They didn't know until the flood came and swept them all away. The coming of the Son of Woman will be like that. ⁴⁰Then two men will be in the field; one will be taken and one will be left. ⁴¹Two women will be grinding at the mill; one will be taken and one will be left. ⁴²So watch, because you don't know when your Lord comes. ⁴³But know this: If the master of the house had known when the thief was coming, he would've kept watch and wouldn't have allowed his house to be broken into. ⁴⁴So be ready, because the Son of Woman will come when you don't expect it.

⁴⁵"Then who is the trustworthy and wise bondservant whose lord has set them over the household to give their food when it's time? ⁴⁶Blessed is that bondservant if their lord finds them doing so when he comes. ⁴⁷Believe me when I say that he'll set them over all that he owns. ⁴⁸But if that bad bondservant says in their heart, 'My lord's coming is delayed,' ⁴⁹and begins to beat their fellow bondservants and eats and drinks too much, ⁵⁰the lord of that bondservant will come when they don't expect it, at a time that they don't know, ⁵¹and will rip them to shreds and throw them out with the hypocrites. There will be weeping and grinding of teeth.

Chapter Twenty-Five

"Then the reign of heaven will be compared to ten attendants who took their lamps and went out to meet the groom. ²Five of them were foolish and five were wise. ³Those who were foolish took no oil with them, ⁴but the wise took oil in their vessels with their lamps.

⁵"Now while the groom delayed, they all got tired and fell asleep. ⁶But at midnight there was a cry: 'Look, the groom is coming! Come out to meet him!'

⁷"Then all the attendants got up and readied their lamps. ⁸The foolish said to the wise, 'Give us some of your oil, because our lamps are going out.'

⁹"But the wise answered, 'What if there isn't enough for us and you? Instead, go to those who sell oil and buy it for yourselves.'

¹⁰"While they went away to buy oil, the groom came. Those who were ready went in with him to the wedding feast, and the door was shut.

¹¹"Afterward the other attendants came too and said, 'Lord, Lord, open the door!'

¹²"But he answered, 'Believe me when I say that I don't know you.'

¹³"So watch, because you don't know when I'm coming.

¹⁴"It can be compared to a man going into another country. He summoned his own bondservants and entrusted his goods to them. ¹⁵To one he gave five talents, to another two, and to another one, according to what they each could manage. Then he went on his journey.

¹⁶“Immediately the one who received five talents traded with them and made another five talents. ¹⁷In the same way, the one who got two gained another two. ¹⁸But the one who received one buried it and hid his lord’s money.

¹⁹“Now after a long time the lord of those bondservants returned to settle accounts with them. ²⁰The one who received five talents brought another five talents and said, ‘Lord, you gave me five talents. I’ve gained another five talents besides them.’

²¹“His lord told him, ‘Well done, good and trustworthy bondservant. You’ve been trustworthy over a few things, so I’ll set you over many things. Enter the joy of your lord.’

²²“The one who got two talents said, ‘Lord, you gave me two talents. I’ve gained another two talents besides them.’

²³“His lord told him, ‘Well done, good and trustworthy bondservant. You’ve been trustworthy over a few things, so I’ll set you over many things. Enter the joy of your lord.’

²⁴“The one who had received one talent said, ‘Lord, I knew you that you’re a hard man, reaping where you didn’t sow and collecting where you didn’t invest. ²⁵I was afraid, so I went away and hid your talent in the ground. You have what is yours.’

²⁶“But his lord answered him, ‘You evil and lazy bondservant! You knew that I reap where I didn’t sow and collect where I didn’t invest. ²⁷So you ought to have deposited my money with the bankers, and upon my return I should’ve received back my own money with interest. ²⁸So take away the talent from him and give it to the one who has ten talents. ²⁹Whoever has will be given more, and then some; but whoever doesn’t have will lose even what little they do have. ³⁰Throw the unprofitable bondservant into the outer darkness, where there will be weeping and grinding of teeth.’

³¹“But when the Son of Woman comes in his glory with all his angels, then he’ll sit on the throne of his glory. ³²All the peoples will be gathered before him, and he’ll separate them from one another like a shepherd separates the sheep from the goats. ³³He’ll set the sheep on his right hand and the goats on his left. ³⁴Then the king will tell those on his right hand, ‘Come, blessed of my Mother, inherit the reign prepared for you since the foundation of the world, ³⁵because I was hungry and you gave me food to eat. I was thirsty and you gave me a drink. I was a stranger and you took me in. ³⁶I was naked and you clothed me. I was sick and you visited me. I was in prison and you visited me.’

³⁷“Then those who are just will answer, ‘Lord, when did we see you hungry and feed you, or thirsty and give you a drink? ³⁸When did we see you as a stranger and take you in, or naked and clothe you? ³⁹When did we see you sick or in prison, and visit you?’

⁴⁰“The king will answer them, ‘Believe me when I say that whatever you did for one of the least of my sisters and brothers, you did for me.’

⁴¹“Then he’ll say to those on his left hand, ‘You who are cursed, you’ll be taken out with the trash and incinerated along with the devil and its angels; ⁴²because I was hungry and you didn’t give me food to eat. I was thirsty and you gave me nothing to drink. ⁴³I was a stranger and you didn’t take me in. I was naked and you didn’t clothe me. I was sick and in prison, and you didn’t visit me.’

⁴⁴“Then they’ll answer, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn’t help you?’

⁴⁵“Then he’ll answer them, ‘Believe me when I say that whatever you didn’t do for one of the least of these, you didn’t do for me.’ ⁴⁶They’ll be taken out with the trash and incinerated, but those who are just will enter eternal life.”

Chapter Twenty-Six

When Jesus finished teaching, he said to his disciples, ²“You know that after two days the Passover is coming and the Son of Woman will be handed over to be crucified.”

³Then the chief priests, scholars, and elders of the people gathered in the court of the high priest, who was known as Caiaphas. ⁴They started plotting to trick Jesus so they could capture him and kill him. ⁵But they said, “Not during the feast, or else the people might riot.”

⁶Now when Jesus was in Bethany, in the house of Simon who had leprosy, ⁷a woman approached him with an alabaster jar of very expensive ointment and poured it on his head as he reclined at the table. ⁸But when his disciples saw this, they got angry. “Why this waste?” they asked. ⁹“This ointment could’ve been sold for a lot of money and given to those who are poor.”

¹⁰However, knowing what they were saying, Jesus asked, “Why are you bugging this woman? She’s done a good deed for me. ¹¹You’ll always have people who are poor with you, but you won’t always have me. ¹²She poured this ointment on my body to prepare me for burial. ¹³Believe me when I say that wherever the good news is proclaimed in the whole world, what this woman has done will be talked about in memory of her.”

¹⁴Then one of the twelve, who was known as Judas Iscariot, went to the chief priests ¹⁵and asked, “What are you willing to give me if I set him up?” They gave him thirty pieces of silver. ¹⁶From that time on he looked for an opportunity to hand him over.

¹⁷Now on the first day of the Unleavened Bread Feast, the disciples approached Jesus and asked, “Where do you want us to prepare the Passover meal for you?”

¹⁸He said, “Go into the city to a certain person, and tell him, ‘The Teacher says, ‘My time is near. I’ll eat the Passover meal at your house with my disciples.’’”

¹⁹The disciples did as Jesus instructed and prepared the Passover. ²⁰Now when evening came, he was reclining at the table with the twelve disciples. ²¹As they were eating, he said, “Believe me when I say that one of you will betray me.”

²²They were very sad and started to ask, “It isn’t me, is it, Lord?”

²³He answered, “The one who dipped his hand with me in the dish will betray me. ²⁴The Son of Woman will die as the Scriptures say he will, but how awful for that man who betrays the Son of Woman! It would be better for him if he hadn’t been born.”

²⁵Judas, who betrayed him, asked, “It isn’t me, is it, Rabbi?”

“You said it,” he answered.

²⁶As they were eating, Jesus took bread, prayed over it, and broke it. He gave it to the disciples and said, “Take and eat; this is my body.” ²⁷He took the cup, gave thanks, gave it to them, and said, “All of you drink it, ²⁸because this is my blood of the covenant which is poured out for many for the forgiveness of wrongdoings. ²⁹But I say that I won’t drink of this wine from now on, until I drink it anew with you in my Mother’s reign.” ³⁰When they had sung a hymn, they went out to the Mount of Olives.

³¹Then Jesus said, “All of you will be tripped up because of me tonight, because it is written:

‘I will strike the shepherd,
and the sheep of the flock will be scattered.’

³²But after I'm raised up, I'll go before you into Galilee."

³³But Peter answered, "Even if everyone else will be tripped up because of you, I'll never be tripped up."

³⁴Jesus said, "Believe me when I say that before the rooster crows tonight, you'll disown me three times."

³⁵Peter answered, "Even if I have to die with you, I won't disown you." All of the disciples said the same thing.

³⁶Then Jesus came with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." ³⁷He took with him Peter and the two sons of Zebedee. He started to feel sad and very anxious. ³⁸Then he said, "I'm so sad it's killing me. Stay here and watch with me."

³⁹He went forward a little, fell on his face, and prayed, "My Mother, if it's possible, let this cup pass me by. Yet not what I want, but what you want."

⁴⁰He came to the disciples and found them sleeping. He asked Peter, "What, couldn't you watch with me for one hour? ⁴¹Watch and pray that you aren't tempted. The spirit is willing, but the body is weak."

⁴²He went away a second time and prayed, "My Mother, if this cup can't pass me by without me drinking it, may your will be done." ⁴³He came again and found them sleeping, because they couldn't keep their eyes open.

⁴⁴He left them again and prayed a third time, saying the same prayer. ⁴⁵Then he came to his disciples and asked, "Are you still sleeping and resting? Look, the time has come, and the Son of Woman is being handed over to wrongdoers. ⁴⁶Get up; let's go. Look, the one who betrays me is near!"

⁴⁷While he was still talking, Judas, one of the twelve, approached. He was with a large crowd armed with swords and clubs. They were from the chief priests and elders of the people. ⁴⁸The betrayer had given them a sign: "Whoever I kiss is the one. Seize him."

⁴⁹Immediately he approached Jesus and said, "Hail, Rabbi!" and kissed him.

⁵⁰Jesus said, "Friend, do what you came to do." Then they grabbed Jesus and took him. ⁵¹One of those who were with Jesus reached out, drew his sword, and lunged at the bondservant of the high priest, cutting off his ear.

⁵²Then Jesus said to him, "Put your sword away, because everyone who uses the sword will die by the sword. ⁵³Or do you think that I couldn't ask my Mother to send me more than twelve legions of angels? ⁵⁴But then how would the Scriptures be fulfilled?"

⁵⁵At that time Jesus asked the crowds, "Have you come with swords and clubs to capture me like a rebel? I sat teaching in the temple every day, and you didn't arrest me. ⁵⁶But all this has happened to fulfill the Scriptures of the prophets."

Then all the disciples left him and fled. ⁵⁷Those who had taken Jesus led him away to Caiaphas the high priest, where the scholars and the elders were gathered. ⁵⁸But Peter followed from a distance to the court of the high priest. He entered and sat with the officers to see the end.

⁵⁹Now the chief priests and the whole court looked for false testimony against Jesus so they could put him to death. ⁶⁰Even though many perjurers came forward, they didn't find any evidence. But at last two came forward ⁶¹and said, "This man said, 'I'm able to destroy the temple of Godde and rebuild it in three days.'"

⁶²The high priest stood up and asked him, “Don’t you have an answer? What is it they’re saying about you?”

⁶³But Jesus held his peace.

The high priest answered, “I order you to tell us under oath before the living Godde whether you are the Christ, the Son of Godde.”

⁶⁴“Whatever you say,” Jesus said. “But I tell you that after this you’ll see the Son of Woman sitting at the right hand of Power and coming on the clouds of heaven.”

⁶⁵Then the high priest tore his clothes. “Sacrilege!” he cried. “Why do we need any more witnesses? You have heard his sacrilege. ⁶⁶What do you think?”

“He deserves death!” they answered. ⁶⁷Then they spit in his face and beat him with their fists. Some slapped him ⁶⁸and said, “Prophesy, Christ! Who hit you?”

⁶⁹Now Peter was sitting outside in the court. A maid approached him and said, “You too were with Jesus, the Galilean!”

⁷⁰But he denied it before them all. “I don’t know what you’re talking about,” he said.

⁷¹When he went out onto the porch, someone else saw him and said to those who were there, “This man was with Jesus of Nazareth too.”

⁷²Again he denied it with an oath: “I don’t know the man.”

⁷³After a little while those who stood by approached and said to Peter, “Surely you’re one of them too, because you have the same accent.”

⁷⁴Then he started to curse and swear. “I don’t know the man!”

Immediately the rooster crowed. ⁷⁵Peter remembered what Jesus had said to him: “Before the rooster crows, you’ll disown me three times.” He left and wept bitterly.

Chapter Twenty-Seven

Now when morning came, all the chief priests and elders of the people started plotting against Jesus to put him to death. ²They bound him, led him away, and handed him over to Pontius Pilate, the governor. ³Then Judas, who betrayed him, felt remorse when he saw that Jesus was condemned. He brought back the thirty pieces of silver to the chief priests and elders. ⁴“I’ve done wrong because I betrayed an innocent person,” he said.

But they asked, “Why should we care? You deal with it.”

⁵He threw down the pieces of silver in the sanctuary and withdrew, then left and hanged himself. ⁶The chief priests took the pieces of silver and said, “It’s not appropriate to put them into the treasury, since it’s blood money.” ⁷They discussed it among themselves, then used them to buy the potter’s field to bury strangers in. ⁸So that field has been known as “The Field of Blood” to this day. ⁹Then what was spoken through Jeremiah the prophet was fulfilled:

“They took the thirty pieces of silver,
the price of the one for whom a price had been set,
whom some of the children of Israel priced,
¹⁰and they gave them for the potter’s field,
as the Lady instructed me.”

¹¹Now Jesus stood before the governor. The governor asked him, “Are you the King of the Jews?” “Whatever you say,” Jesus answered.

¹²When he was accused by the chief priests and elders, he didn’t answer. ¹³Then Pilate asked him, “Don’t you hear all the things they’re saying about you?”

¹⁴He didn’t answer, not even one word; so the governor was greatly amazed.

¹⁵Now at the Feast the governor regularly released to the crowd one prisoner, whomever they wanted. ¹⁶At that time they held a notable prisoner known as Jesus Barabbas. ¹⁷So when they were gathered, Pilate said to them, “Whom do you want me to release to you? Jesus Barabbas, or Jesus who is known as Christ?” ¹⁸Because he knew that Jesus had been handed over because of envy.

¹⁹While he was sitting on the judgment seat, his wife sent a message to him: “Have nothing to do with that just man, because I’ve been bothered all day by a dream I had about him.”

²⁰Now the chief priests and elders persuaded the crowds to ask for Barabbas and destroy Jesus. ²¹But the governor asked, “Which of the two do you want me to release to you?”

“Barabbas!” they said.

²²Pilate asked, “Then what should I do to Jesus, who is known as Christ?”

“Crucify him!” they said.

²³But he asked, “Why? What crime has he committed?”

But they cried out all the more, “Crucify him!”

²⁴So when Pilate saw that there was no point in dragging it out any longer and that a riot was about to erupt, he took some water and washed his hands before the crowd. “I’m innocent of this blood,” he said. “You deal with it.”

²⁵All the people answered, “We’ll be held accountable for his blood!”

²⁶Then he released Barabbas to them, but he had Jesus flogged and handed over to be crucified.

²⁷Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole garrison together against him. ²⁸They stripped him and put a scarlet robe on him. ²⁹They wove a crown of thorns and put it on his head, and put a reed in his right hand. They kneeled down before him and mocked him. “Hail, King of the Jews!” they said. ³⁰They spat on him, took the reed, and struck him on the head. ³¹When they had mocked him, they took off his robe, put his clothes on him, and led him away to crucify him.

³²As they came out, they found a man of Cyrene known as Simon and forced him to go with them to carry his cross. ³³They came to a place called “Golgotha,” which means “Place of the Skull.” ³⁴They gave him sour wine mixed with something bitter to drink. When he tasted it, he would not drink. ³⁵When they crucified him, they cast lots and divided his clothes among themselves. ³⁶They sat and watched him there. ³⁷They set an inscription over his head with the accusation, “THIS IS JESUS, THE KING OF THE JEWS.”

³⁸Two rebels were crucified with him, one on his right hand and one on his left. ³⁹Those who passed by ridiculed him, shaking their heads. ⁴⁰“You who would destroy the temple and rebuild it in three days, rescue yourself!” they said. “If you are the Son of Godde, come down from the cross!”

⁴¹In the same way, the chief priests, scholars, and elders also mocked him. ⁴²“He rescued others,” they said, “but he can’t rescue himself. If he is the King of Israel, let him come down from the cross now and we will trust in him.” ⁴³He trusts in Godde. Let Godde rescue him now if she wants him; for he said, ‘I am the Son of Godde.’” ⁴⁴The rebels who were crucified with him leveled the same criticism.

⁴⁵Now there was darkness all over the land from noon until three o'clock. ⁴⁶At about three o'clock Jesus cried out with a loud voice, "Eli, Eli, lema sabachthani?" Which means, "My Godde, my Godde, why have you abandoned me?"

⁴⁷When they heard it, some of them who stood there said, "This man is calling Elijah."

⁴⁸Immediately one of them ran, took a sponge, filled it with vinegar, put it on a reed, and gave him a drink. ⁴⁹The rest said, "Let him be. Let's see whether Elijah comes to rescue him."

⁵⁰Jesus cried out again with a loud voice and gave up his spirit. ⁵¹The veil of the temple was torn in two from the top to the bottom. The earth shook and the rocks were split. ⁵²The tombs opened and many of the holy people who had fallen asleep were raised. ⁵³After Jesus' resurrection they came out of the tombs, entered the holy city and appeared to many people. ⁵⁴Now when the centurion and those who were watching Jesus with him saw the earthquake and the things that happened, they were very afraid. "Truly this was the Son of Godde!" they said.

⁵⁵Many women who had followed Jesus from Galilee and ministered to him were watching from a distance. ⁵⁶Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

⁵⁷That evening, a rich man from Arimathea arrived. His name was Joseph, and he was also a disciple of Jesus. ⁵⁸He approached Pilate and asked for Jesus' body. Pilate ordered that the body be handed over. ⁵⁹Joseph took the body, wrapped it in a clean linen cloth, ⁶⁰and laid it in his own new tomb, which he had cut out in the rock. He rolled a great stone to the door of the tomb and left. ⁶¹Mary Magdalene and the other Mary were there, sitting opposite the tomb.

⁶²Now on the next day (the day after the Preparation Day), the chief priests and Pharisees assembled before Pilate. ⁶³"Sir," they said, "we remember what that charlatan said while he was still alive: 'After three days I'll rise again.' ⁶⁴So order that the tomb be secured until the third day, in case his disciples come at night, steal his body, and tell the people, 'He has risen from the dead.' That fraud would be even worse."

⁶⁵Pilate said, "You have a guard. Go and secure it as best you can." ⁶⁶So they went with the guard and secured the tomb, sealing the stone.

Chapter Twenty-Eight

Now after the Sabbath, as it started to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. ²There was a great earthquake. An angel of the Lady descended from heaven, rolled away the stone, and sat on it. ³It looked like lightning and its clothes were white as snow. ⁴The guards were so afraid they fainted. ⁵The angel told the women, "Don't be afraid, because I know that you're looking for Jesus, who has been crucified. ⁶He is not here! He has risen, just as he said. Come and see where he was lying. ⁷Then go quickly and tell his disciples, 'He has risen from the dead, and look, he has gone before you into Galilee; you'll see him there.' Look, I have told you so."

⁸They quickly left the tomb with fear and great joy, running to tell his disciples. ⁹On the way Jesus met them and said, "Rejoice!"

They approached him, grabbed his feet, and bowed to him.

¹⁰Then Jesus said to them, "Don't be afraid. Go tell my sisters and brothers that they should go into Galilee, and they'll see me there."

¹¹Now while they were going, some of the guards entered the city and told the chief priests everything that had happened. ¹²When they had met with the elders and discussed it, they gave a large amount of silver to the soldiers. ¹³“Claim that his disciples came by night and stole his body while we slept,” they said. ¹⁴“If this comes to the governor’s attention, we’ll protect you so you’ll have nothing to fear.” ¹⁵So they took the money and did as they were told. This rumor was spread throughout Judea and continues even to this day.

¹⁶But the eleven disciples went into Galilee, to the mountain where Jesus had sent them. ¹⁷When they saw him, they bowed to him, but some doubted. ¹⁸Jesus approached them and said, “All authority in heaven and on earth has been given to me. ¹⁹So go and make disciples of all peoples, baptizing them in the name of the Mother and the Son and the Holy Spirit, ²⁰teaching them to do everything that I told you. Look, I am with you always, even to the end of time.”

The Good News According to the Tradition of Mark

Chapter One

The beginning of the good news of Jesus Christ, the Son of Godde. ²As it is written in Isaiah the prophet:

“Look, I send my messenger before you,
who will prepare your way.
³The voice of one crying in the wilderness,
'Make ready the way of the Lady!
Make her paths straight!'"

⁴John came baptizing in the wilderness and proclaiming a baptism of change for forgiveness of offenses. ⁵All the country of Judea and all those of Jerusalem flocked to him. They were baptized by him in the Jordan river, confessing their offenses. ⁶John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey. ⁷"After me comes one who's greater than I," he proclaimed. "I'm not worthy to bend down and loosen the thong of his sandals. ⁸I baptized you in water, but he'll baptize you in the Holy Spirit."

⁹In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰As soon as he came up from the water, he saw heaven being torn open and the Spirit coming down to him as a dove. ¹¹A voice came out of heaven, "You are my beloved Son! I am very pleased with you."

¹²Immediately the Spirit drove him out into the wilderness. ¹³He was tempted by the Satan for forty days in the wilderness. He was with the wild animals, and the angels were ministering to him.

¹⁴Now after John was arrested, Jesus entered Galilee, proclaiming the good news of Godde's reign. ¹⁵"It's time," he said, "and Godde's reign is near! Change, and trust in the good news!"

¹⁶Passing by the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea, because they were fishermen. ¹⁷"Follow me," Jesus said, "and I'll send you out to fish for people."

¹⁸They immediately left their nets and followed him. ¹⁹Going on a little farther, he saw James the son of Zebedee and his brother John in the boat mending the nets. ²⁰Immediately he called them. They left their father Zebedee in the boat with the hired servants and went after him.

²¹They went into Capernaum. On the Sabbath he entered the synagogue and taught. ²²They were amazed at his teaching, because he taught with authority – not like the scholars. ²³A man in their synagogue with a corrupting spirit immediately cried out, ²⁴"What do you want with us, Jesus the Nazarene? Have you come to destroy us? I know you who you are: Godde's Holy One!"

²⁵Jesus rebuked him. "Shut up," he said, "and come out of him!"

²⁶The corrupting spirit shook him violently with a loud scream and came out of him. ²⁷They were all so amazed that they asked each other, "What is this? A new teaching with authority? He orders even the corrupting spirits, and they obey him!" ²⁸Immediately word about him spread everywhere through all the surrounding region of Galilee.

²⁹They immediately left the synagogue with James and John and entered the house of Simon and Andrew. ³⁰Now Simon's mother-in-law was lying sick with a fever, and immediately they told him about her. ³¹He approached, took her by the hand, and helped her up. The fever left her and she ministered to them.

³²When evening came at sunset, they brought to him all who were sick and oppressed by demons.

³³The whole town was gathered at the door. ³⁴He healed many who were sick with various diseases and cast out many demons. He didn't let the demons speak because they knew who he was.

³⁵He got up early while it was still dark, went to a remote place, and prayed. ³⁶Simon and the others went looking for him. ³⁷When they found him, they said, "Everyone is looking for you."

³⁸He said, "Let's go to the nearby towns so I can proclaim the message there too, because that's why I came." ³⁹He proclaimed the message in their synagogues throughout all Galilee and cast out demons.

⁴⁰Someone who had leprosy approached, knelt down, and begged him. "If you want to, you can cure me," he said.

⁴¹Moved with compassion, he reached out and touched him. "I want to," he said. "Be cured." ⁴²The leprosy disappeared and he was cured immediately. ⁴³He sternly warned him and immediately sent him away. ⁴⁴"Look, don't say anything to anybody," he said, "but go show yourself to the priest and offer for your cure what Moses said to, to witness to them."

⁴⁵But he left and started to proclaim it so much that Jesus could no longer enter a town publicly. He stayed outside in remote places, and they came to him from everywhere.

Chapter Two

When he went back to Capernaum after a few days, news spread that he was at home. ²So many gathered around that there was no more room, not even around the door. He shared the message with them. ³Four people came to him, carrying a man who was paralyzed. ⁴When they couldn't reach him because of the crowd, they removed the roof above him. When they had made an opening, they let down the man who was paralyzed on his mat. ⁵Seeing their trust, Jesus said to the paralyzed man, "Son, you're forgiven."

⁶But some of the scholars sat there and said to themselves, "Who is he to talk like that? This is sacrilege! Who can forgive except God?"

⁸Immediately Jesus knew that they were discussing this among themselves, so he said, "What are you thinking? ⁹Is it easier to say to the man who's paralyzed, 'You're forgiven,' or to say, 'Get up, take your mat, and walk?' ¹⁰But to show you that the Son of Woman has the right to forgive on earth ..." he said to the paralyzed man, ¹¹"I say to you, Get up! Take your mat and go home."

¹²He got up, immediately took the mat, and went outside in front of everyone. They were all amazed and praised God. "We've never seen anything like this!" they said.

¹³He went out again by the seashore. The whole crowd came to him, and he taught them. ¹⁴As he passed by he saw Levi, son of Alphaeus, sitting at the toll booth. "Follow me," he said. He got up and followed him.

¹⁵As he sat in his house, many toll collectors and outsiders sat down with Jesus and his disciples, because many people followed him. ¹⁶When the scholars who were Pharisees saw that he was eating with the outsiders and toll collectors, they asked his disciples, "Why does he eat with toll collectors and outsiders?"

¹⁷When Jesus heard them, he said, "Those who are healthy have no need for a doctor, but those who are sick do. I didn't come to summon those who are 'just,' but outsiders."

¹⁸Now John's disciples and the Pharisees were fasting. Some approached and asked him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples don't?"

¹⁹Jesus answered, “How can the friends of the groom fast while the groom is still with them? As long as they have the groom with them, they can’t fast. ²⁰The time will come when the groom will be taken from them, and then they’ll fast in that day.

²¹“No one sews a patch of new cloth on an old coat; otherwise, the new patch would tear away from the old and make the hole worse. ²²Nor do people put new wine into old wineskins; otherwise the wine will burst the skins and the wine and the skins would be ruined; but they put new wine into fresh wineskins.”

²³On the Sabbath he was passing through the grain fields. As his disciples made their way, they started to pluck the heads of grain. ²⁴The Pharisees asked him, “Look, why are they doing what’s not permissible on the Sabbath?”

²⁵He answered, “Have you never read what David and those with him did when they needed food and were hungry? ²⁶How he entered Godde’s house when Abiathar was high priest and ate the show bread that only the priests are permitted to eat, and also gave some to those who were with him?” ²⁷He said to them, “The Sabbath was made for women and men, not women and men for the Sabbath. ²⁸So the Son of Woman is lord even of the Sabbath.”

Chapter Three

He went to the synagogue again, and a man with a withered hand was there. ²In an attempt to incriminate him, they watched him to see whether he would heal him on the Sabbath. ³He said to the man with the withered hand, “Stand up in front of everyone.” ⁴He said to them, “Is it permissible to do good or to do harm on the Sabbath? To give life, or to destroy?” But they were silent. ⁵He looked around at them furiously and was grieved because of their closed minds. He said to the man, “Hold out your hand.” He held it out and it was restored. ⁶Then the Pharisees left and immediately started plotting with the Herodians to destroy him.

⁷Jesus withdrew to the lake with his disciples, and a large crowd followed him from Galilee, Judea, ⁸Jerusalem, Idumaea, beyond the Jordan, and the region around Tyre and Sidon. Hearing everything he was doing, a large crowd approached him. ⁹He told his disciples to have a boat ready for him so the crowd wouldn’t crush him. ¹⁰Because he had healed many, those who had diseases pushed forward to touch him. ¹¹Whenever the corrupting spirits saw him, they fell down before him and cried, “You’re the Son of Godde!” ¹²He sternly warned them not to reveal him.

¹³He went up the mountain and called those he wanted, and they came to him. ¹⁴He chose twelve and designated them apostles to go with him and to send them out to proclaim the message, ¹⁵and to have authority to heal sicknesses and cast out demons. ¹⁶These are the twelve he chose:

Simon, whom he named Peter;

¹⁷James, the son of Zebedee;

John, his brother; he called them “Boanerges,” which means “Sons of Thunder”;

¹⁸Andrew;

Philip;

Bartholomew;

Matthew;

Thomas;
 James, the son of Alphaeus;
 Thaddaeus;
 Simon the Zealot;
¹⁹and Judas Iscariot, who also betrayed him.

²⁰He entered a house. Again such a large crowd came together that they couldn't even eat. ²¹When his family heard about it, they came to get him because people were saying, "He's lost his mind!" ²²The scholars who came down from Jerusalem said, "He has Beelzebul, because by the prince of the demons he casts out the demons."

²³He called them over and taught them through stories. "How can Satan cast out Satan? ²⁴If an empire is divided against itself, that empire will fall. ²⁵If a house is divided against itself, that house will fall. ²⁶If the Satan has risen up against itself and is divided, it will fall and come to an end. ²⁷But no one can break into the house of the strong to loot it without first binding the strong. Then one can loot the house.

²⁸"Believe me when I say that everyone's offenses and slander will be forgiven, ²⁹but whoever slanders the Holy Spirit will never be forgiven, but is guilty of eternal offense!" ³⁰He said this because they had said, "He has a corrupting spirit."

³¹His mother and brothers arrived. Standing outside, they sent someone in to call him. ³²A crowd was sitting around him. They said, "Look, your mother and brothers and sisters are outside looking for you."

³³He answered, "Who are my mother, sisters, and brothers?" ³⁴Looking at those who sat around him, he said, "Look, my mother and sisters and brothers! ³⁵Whoever does the will of Godde is my sister, brother, and mother."

Chapter Four

He started to teach by the seaside again. A large crowd gathered around him, so he got into a boat in the sea and sat. The crowd was on the land by the sea. ²He taught them many things through stories, and in his teaching he said, ³"Listen! A farmer went out to sow.

⁴"As he sowed, some seed fell by the roadside, and the birds came and devoured it.

⁵"Other seed fell on rocky ground, where it didn't have much soil. It sprouted immediately because the soil was so shallow. ⁶When the sun rose, it was scorched. Because it had no root, it withered.

⁷"Other seed fell into thorns. The thorns grew up and choked it, and it didn't yield any fruit.

⁸"Other seed fell into good soil, and yielded fruit, growing up and increasing: some yielding thirty times as much, some sixty, and some one hundred."

⁹He said, "If anyone has ears, listen up!"

¹⁰When he was alone, those who were around him with the twelve asked him about the stories.

¹¹"The mystery of Godde's reign has been revealed to you," he told them, "but to those outside everything comes in stories, ¹²so that:

'they may see, even if they don't perceive;
 and they may hear, even if they don't understand,

because they don't want to change their ways and be forgiven.””

¹³He asked, “Don’t you understand this story? How will you understand all the stories? ¹⁴The farmer sows the message. ¹⁵These are the ones by the roadside where the message is sown: when they hear, immediately the Satan comes and takes away the message which has been sown in them.

¹⁶“These are the ones who are sown on the rocky ground: when they hear the message, they joyfully accept it right away. ¹⁷But it doesn’t sink in and they don’t last very long. When they’re oppressed or harassed because of the message, they’re tripped up right away.

¹⁸“Others are those who are sown into thorns: these are those who’ve heard the message, ¹⁹but the concerns of this age, the trap of money, and the desire for other things come in and choke the message, and they become unfruitful.

²⁰“These are the ones who are sown on the good soil: they hear the message, accept it, and bear fruit; some thirty times as much, some sixty, and some one hundred.”

²¹He asked, “Is a lamp brought to be put under a basket or under a bed instead of on a stand? ²²Nothing is hidden that won’t be revealed, nor secret that won’t come to light. ²³If anyone has ears, listen up!”

²⁴He said, “Consider this: You’ll be measured the way that you measure, and even more so. ²⁵Whoever has will be given more, and whoever doesn’t have will lose even what little they do have.”

²⁶He said, “This is what Godde’s reign is like. A man throws seed on the soil, ²⁷and sleeps and rises night and day, and the seed sprouts and grows -- he doesn’t know how. ²⁸The soil bears fruit: first the blade, then the head, then the full grain in the head. ²⁹But when the fruit is ripe, he cuts it with the sickle immediately, because the harvest has come.”

³⁰He asked, “To what should we compare Godde’s reign, or what story can we use? ³¹It’s like a mustard seed which is sown on the soil; it’s smaller than all the seeds on earth. ³²When it’s sown, it grows and becomes greater than all the plants. It makes great branches so that the birds of the sky can nest under its shadow.”

³³With many similar stories he shared the message with them, as much as they could understand. ³⁴He didn’t teach them anything without a story, but he explained everything privately to his own disciples.

³⁵That evening, he said, “Let’s go over to the other side.” ³⁶Leaving the crowd, they took him as he was in the boat. Other boats were also with him. ³⁷A violent windstorm came, and the waves slammed into the boat so much that it was nearly swamped. ³⁸He was in the stern, sleeping on the cushion. They woke him up. “Teacher,” they cried, “don’t you care that we’re dying?”

³⁹He woke up, rebuked the wind, and said to the sea, “Be quiet! Calm down!” The wind died down and there was a great calm. ⁴⁰He asked, “Why are you afraid? Do you still not have trust?”

⁴¹They were very afraid. “Who is this,” they asked each other, “whom even the wind and sea obey?”

Chapter Five

They came to the other side of the sea, to the country of the Gerasenes. ²As soon as he had come out of the boat, he was met by a man from among the tombs who had a corrupting spirit. ³He lived in the tombs, and no one could bind him with chains anymore ⁴because he had often been bound with shackles and

chains, but he had torn the chains apart and broken the shackles in pieces. No one was strong enough to subdue him. ⁵Day and night he cried out among the tombs and on the mountains, bruising himself with stones. ⁶When he saw Jesus from a distance, he ran and bowed before him, ⁷crying out with a loud voice, "What do you want with me, Jesus, Son of the Most High Godde? I urge you by Godde, don't harass me!" ⁸Because Jesus had said, "Come out of him, you corrupting spirit!"

⁹"What's your name?" he asked.

"My name is 'Legion,'" he said, "because there are so many of us!" ¹⁰He begged Jesus intently not to send them away out of the country.

¹¹Now there was a large herd of pigs feeding near the mountain. ¹²They begged him. "Send us to the pigs," they said, "so we can enter them!"

¹³He gave them permission. The corrupting spirits came out and entered the pigs. The herd of about two thousand charged down the steep bank into the sea and drowned. ¹⁴Those who fed them ran away and spread the news in the town and in the countryside.

People came to see what had happened. ¹⁵They came to Jesus and saw the one who had been oppressed by demons sitting, clothed, and in his right mind, the very man who had the 'Legion'; and they were afraid. ¹⁶Those who had seen it described what had happened to the one who was oppressed by demons and to the pigs. ¹⁷They started to beg him to leave their region.

¹⁸As he was getting into the boat, the one who had been oppressed by demons begged to go with him. ¹⁹He didn't let him, but said, "Go home to your family and tell them everything the Lady has done for you, and how she had mercy on you."

²⁰He left and started to proclaim in Decapolis everything Jesus had done for him, and everyone was amazed.

²¹When Jesus had crossed back over in the boat to the other side, a large crowd gathered around him by the sea. ²²One of the leaders of the synagogue named Jairus came, saw him, and fell at his feet. ²³He begged him intently. "My little daughter is dying," he said. "Come and lay your hands on her so that she'll be healed and live!" ²⁴He went with him, and a large crowd followed and pressed in on him.

²⁵There was a woman who had had hemorrhages for twelve years. ²⁶She had suffered much under many doctors and had spent all that she had, but instead of getting better she got worse. ²⁷When she heard about Jesus, she came up behind him in the crowd and touched his coat, ²⁸because she thought, "If I just touch his coat, I'll be healed." ²⁹Her hemorrhage stopped immediately, and she realized that she was healed of her suffering.

³⁰Immediately Jesus realized that power had gone out from him. He turned around in the crowd.

"Who touched my coat?" he asked.

³¹His disciples said, "You see the crowd pressing in on you, and you say, 'Who touched me?'"

³²He looked around to see who had done this. ³³But the woman knew what had happened to her, so she came and fell down before him, trembling with fear, and told him the whole truth.

³⁴"Daughter," he said, "your trust has healed you. Go in peace and be freed from your suffering."

³⁵While he was still speaking, people came from the synagogue leader's house. "Your daughter is dead," they said. "Why bother the Teacher anymore?"

³⁶But when Jesus heard what they said, he said to the leader of the synagogue, "Don't be afraid, only trust." ³⁷He allowed no one to follow him except Peter, James, and his brother John. ³⁸When he came to

the synagogue leader's house, he saw the commotion, crying, and loud wailing. ³⁹When he had entered, he said, "Why all this commotion and crying? The child isn't dead, but sleeping."

⁴⁰They laughed at him. But he put them all out, took her mother and father and his disciples, and went in where the child was. ⁴¹Taking the child by the hand, he said, "Talitha koum!" (which means, "Little girl, get up!") ⁴²The girl got up immediately and walked around (she was twelve years old). They were completely amazed. ⁴³He instructed them not to tell anyone about this and told them to give her something to eat.

Chapter Six

He left and went to his own country, followed by his disciples. ²On the Sabbath he started to teach in the synagogue. Many who heard him were amazed. "Where did this man get all this?" they asked. "What is this wisdom that has been given to him, and how does he do such mighty deeds? ³Isn't this the carpenter, Mary's son, and the brother of James, Joses, Judah, and Simon? Aren't his sisters around?" They were scandalized by him.

⁴Jesus said, "A prophet is respected, except in their own country, among their own relatives, and in their own house." ⁵He was not able to do any mighty deeds there, except that he laid his hands on a few people who were sick and healed them. ⁶He was amazed by their lack of trust.

He went around the villages teaching. ⁷He called the twelve and started sending them out in pairs, giving them authority over the corrupting spirits. ⁸He instructed them to take nothing for their journey except a staff — no bread, no bag, no copper in their money belt — ⁹but to tie on sandals and not dress with two shirts. ¹⁰He said, "Wherever you enter a house, stay there until you leave. ¹¹If any place won't welcome you or listen to you, shake off the dust under your feet as you leave as a warning to them."

¹²They went out and proclaimed that people should change. ¹³They cast out many demons, anointed with oil many who were sick, and healed them.

¹⁴King Herod Antipas heard about it, because his name had become well known. Some were saying, "John the Baptizer has been raised from the dead! That's why he has these powers." ¹⁵But others were saying, "It's Elijah." Still others were saying, "He's a prophet like one of the ancient prophets." ¹⁶But when Herod heard this, he said, "John, whom I beheaded, has been raised!"

¹⁷Herod himself had ordered John's arrest and bound him in prison because Herod had married Herodias, his brother Philip's wife. ¹⁸John had told Herod, "It isn't right for you to marry your brother's wife." ¹⁹Herodias nursed a grudge against him and wanted to execute him, but she couldn't ²⁰because Herod was afraid of John. Knowing that John was a just and holy man, he protected him. He liked to listen to him, even though he was very conflicted.

²¹Then an opportunity came. On his birthday, Herod gave a banquet for his courtiers and military commanders and the leading citizens of Galilee. ²²When Herodias' daughter came in and danced, Herod and his guests were delighted. The king said to the young lady, "Ask me for anything you want, and I'll give it to you." ²³He swore to her, "Whatever you ask for, I'll give you, up to half my kingdom!"

²⁴She went out and asked her mother, "What should I ask for?"

She answered, "The head of John the Baptizer."

²⁵She hurried in right away to the king and said, "I want you to give me the head of John the Baptizer on a platter immediately."

²⁶The king was very sorry, but because of his promises and the guests, he didn't want to refuse her. ²⁷Immediately the king sent an executioner with orders to bring John's head. He left, beheaded him in the prison, ²⁸and brought his head on a platter. He gave it to the young lady, and the young lady gave it to her mother.

²⁹When his disciples heard this, they came, took his body, and laid it in a tomb.

³⁰The apostles gathered around Jesus and reported to him everything they had done and taught. ³¹So many people were coming and going that they did not even have a chance to eat. He said, "Let's go to a remote place and rest a while." ³²So they sailed in the boat to a remote place by themselves. ³³But many people saw them going, recognized them, ran ahead on foot from all the towns, and arrived before them. ³⁴Jesus came ashore, saw a large crowd, and had compassion on them because they were like sheep without a shepherd. So he started to teach them many things.

³⁵When it was getting late, his disciples approached him. "This place is remote," they said, "and it's already late. ³⁶Send them away so they can go into the surrounding country and villages and buy themselves something to eat."

³⁷But Jesus answered, "You give them something to eat."

They asked, "Should we go and buy two hundred denarii worth of bread to give them to eat?"

³⁸"How many loaves do you have?" He asked. "Go see."

When they found out, they said, "Five, and two fish."

³⁹He instructed everyone to sit down in groups on the green grass. ⁴⁰They sat down in groups of hundreds and fifties. ⁴¹He took the five loaves and two fish, and looking up to heaven, he prayed. He broke the loaves and gave them to his disciples to share with the people, and divided the two fish among them all. ⁴²They all ate until they were satisfied. ⁴³They picked up twelve baskets full of broken pieces and fish. ⁴⁴Five thousand ate the loaves.

⁴⁵Immediately Jesus told his disciples to get into the boat and go ahead to the other side, to Bethsaida, while he sent the crowd away. ⁴⁶After saying goodbye, he went up the mountain to pray.

⁴⁷When evening came, the boat was in the middle of the sea and he was alone on the land. ⁴⁸Seeing that they were worn out because the wind was against them, at three in the morning he approached them, walking on the sea. He would have passed by them, ⁴⁹but when they saw him walking on the sea they thought it was a ghost. They cried out ⁵⁰because they all saw him and were worried. But immediately Jesus spoke. "Cheer up!" he said. "It's me! Don't be afraid." ⁵¹He got into the boat with them and the wind died down. They were very amazed ⁵²because they didn't understand about the loaves; their minds were closed.

⁵³When they had crossed over, they came to land at Gennesaret and tied up the boat. ⁵⁴People recognized them as soon as they got out of the boat. ⁵⁵They ran around the whole surrounding area and started to bring those who were sick on their mats to where they heard he was. ⁵⁶Wherever he went – into villages, towns, or the countryside – they laid the sick in the marketplaces and begged him to let them just touch the tassel of his garment. All who touched it were healed.

Chapter Seven

Then the Pharisees and some of the scholars who had come from Jerusalem gathered around him. ²They saw some of his disciples eating bread with defiled – that is, unwashed – hands.

³The Pharisees and all the Jews don't eat unless they thoroughly wash their hands according to the tradition of the elders. ⁴They don't eat anything from the marketplace unless they wash it, and there are many other traditions that they observe, washing cups, pitchers, and bronze kettles.

⁵So the Pharisees and the scholars asked him, "Why don't your disciples follow the tradition of the elders, but eat their bread with defiled hands?"

⁶He answered, "Isaiah accurately described you hypocrites, as it is written:

'These people honor me with their lips,
but their heart is far from me.'

'And they worship me pointlessly,
teaching rules made up by mortals as doctrine.'

⁸You abandon the precept of Godde and hold to the traditions of mortals."

⁹He said, "You're so good at rejecting the precept of Godde so you can keep your traditions. ¹⁰Moses said, 'Honor your mother and father,' and, 'Whoever badmouths mother or father, let them be executed.'

¹¹But you say, 'Whoever tells their mother or father, "Whatever I might have given to support you is Corban – that is, a gift devoted to Godde,"' ¹²then you don't allow them to do anything for their mother or father, ¹³voiding the word of Godde by the tradition you received. And you do many things like that."

¹⁴He called the crowd again and said, "Listen up, everyone! ¹⁵Nothing that goes into a person from outside can defile them, but what comes out of them can."

¹⁷When he went into a house away from the crowd, his disciples asked him about the story. ¹⁸He said, "Are you ignorant too? Don't you know that whatever goes into a person from outside can't defile them, ¹⁹because it doesn't go into their heart but into their stomach and then out into the sewer, cleansing all foods?"

²⁰He said, "It's what goes out of the person that defiles. ²¹Because from within, from out of the person's heart, come bad thoughts: promiscuity, stealing, murders, ²²unfaithfulness, greed, evil, deceit, lewdness, jealousy, slander, pride, and foolishness. ²³All these evil things come from within and defile the person."

²⁴Jesus left that place and went to the region of Tyre. He went into a house and didn't want anyone to know it, but he couldn't escape notice. ²⁵A woman whose little daughter had a corrupting spirit heard about him and immediately came and fell down at his feet. ²⁶She was a Greek, born in Syrian Phoenicia. She begged him to cast the demon out of her daughter. ²⁷Jesus said to her, "Let the children eat first, because it's not right to throw the children's bread to the dogs."

²⁸"Lord," she replied, "even the dogs under the table eat the children's crumbs."

²⁹He said, "For saying that, you may go. The demon has left your daughter."

³⁰She went home and found the child lying on the bed. The demon was gone.

³¹He returned from the region of Tyre, going through Sidon to the Sea of Galilee in the region of the Decapolis. ³²They brought to him someone who was deaf and could hardly talk, and they begged him to

lay his hand on him. ³³He took him aside from the crowd, put his fingers into his ears, spat, and touched his tongue. ³⁴Looking up to heaven, he sighed and said, "Ephphatha!" which means, "Open up!" ³⁵Immediately his ears were opened, his tongue was loosened, and he spoke clearly. ³⁶He instructed them to tell no one, but the more he told them, the more widely they proclaimed it. ³⁷They were overcome with amazement. "How well he's done everything!" they said. "He causes even those who are deaf to hear, and those who are mute to speak!"

Chapter Eight

By that time there was a large crowd again and they had nothing to eat. Jesus called his disciples. ²"I have compassion on the crowd," he said, "because they have been with me now for three days and have nothing to eat. ³If I send them away to their homes, they'll faint on the way, because some of them have come a long way."

⁴His disciples asked, "Where in this remote place will anyone be able to find bread to feed these people?"

⁵"How many loaves do you have?" he asked.

"Seven," they answered.

⁶He instructed the crowd to sit down on the ground, and he took the seven loaves. He gave thanks and broke them. He gave them to his disciples and they gave them to the crowd. ⁷They had a few small fish too. He blessed them. "These are to be given too," he said. ⁸They ate until they were satisfied. They picked up seven baskets full of the broken pieces that were left over. ⁹There were about four thousand. He sent them away.

¹⁰He immediately got into the boat with his disciples and went to the region of Dalmanutha. ¹¹The Pharisees came out and started to argue with him, asking him for a sign from heaven to test him. ¹²He groaned under his breath and said, "Why does this generation look for a sign? Believe me when I say that no sign will be provided to this generation."

¹³He left them, got back into the boat, and went away to the other side. ¹⁴But they forgot to take bread; they didn't have more than one loaf in the boat with them. ¹⁵He instructed them: "Watch out, and look out for the yeast of the Pharisees and Herod."

¹⁶They talked among themselves. "It's because we have no bread," they said.

¹⁷Knowing what they were saying, he asked, "Why do you say that it's 'because you have no bread?' Don't you perceive yet or understand? Is your mind still closed? ¹⁸Can't you see with your eyes? Can't you hear with your ears? Don't you remember ¹⁹when I broke the five loaves among the five thousand? How many baskets full of broken pieces did you pick up?"

"Twelve," they said.

²⁰"And the seven loaves among the four thousand, how many baskets full of broken pieces did you pick up?"

"Seven," they said.

²¹"Don't you understand yet?" he asked.

²²They came to Bethsaida. They brought to him a man who was blind and begged him to touch him. ²³He took the man by the hand and brought him out of the village. He spit in his eyes, put his hands on him, and asked, "Do you see anything?"

²⁴He looked up and said, "I see people like trees walking around."

²⁵He laid his hands on his eyes again. His eyes were opened, he was healed, and he saw everything clearly. ²⁶He sent him home, saying, "Don't go into the village."

²⁷Jesus went on with his disciples to the villages of Caesarea Philippi. On the way he asked them, "Who do people think that I am?"

²⁸"John the Baptizer," they said. "Others say Elijah, but others say one of the prophets."

²⁹"But who do you think I am?" he asked.

Peter answered, "You're the Christ."

³⁰He warned them not to tell anyone about him. ³¹He started to teach them that the Son of Woman had to suffer many things and be rejected by the elders, the chief priests, and the scholars, be killed, and after three days rise again. ³²He made this very clear.

Peter took him aside and started to rebuke him. ³³But he turned, looked at his disciples, and rebuked Peter. "Get out of my way, Satan!" he said. "You're not thinking about the things of Godde, but about the things of mortals."

³⁴He called the crowd with his disciples and said, "Whoever wants to follow me, let them deny themselves, take up their cross, and follow me; ³⁵because whoever wants to gain their life will lose it, and whoever will lose their life for the sake of me and the good news will gain it. ³⁶What good will it do someone to gain the whole world and forfeit their life? ³⁷What can someone give in exchange for their life? ³⁸If anyone is ashamed of me and my words in this unfaithful and offensive generation, the Son of Woman will be ashamed of them when he comes in the glory of his Mother with the holy angels."

Chapter Nine

He said, "Believe me when I say that some people standing here won't die before they see that Godde's reign has come with power."

²Six days later, Jesus took Peter, James, and John up a high mountain by themselves, where they were all alone. He was transformed right in front of them. ³His clothes became radiant, very white – whiter than anyone on earth could bleach them. ⁴Elijah and Moses appeared and talked with Jesus.

⁵Peter said to Jesus, "Rabbi, it's a good thing we're here. Let's put up three tents: one for you, one for Moses, and one for Elijah." ⁶He didn't know what else to say because they were so afraid.

"Then a cloud formed and overshadowed them. A voice came out of the cloud: "This is my beloved Son! Listen to him!"

⁸They looked around suddenly, but they no longer saw anyone with them except Jesus.

⁹As they were coming down the mountain, he instructed them not to tell anyone what they had seen until after the Son of Woman had risen from the dead. ¹⁰They kept it to themselves, discussing what "rising from the dead" meant.

¹¹They asked, "Why do the scholars say that Elijah must come first?"

¹²He answered, "Elijah does come first, and restores everything. Why then is it written that the Son of Woman will suffer so much and be rejected? ¹³But I say that Elijah has come, and they did to him whatever they wanted, just as it is written about him."

¹⁴When they came to the disciples, they saw a large crowd around them. Scholars were arguing with them. ¹⁵As soon as the whole crowd saw him, they were amazed, and ran up to greet him. ¹⁶He asked them, “What are you arguing with them about?”

¹⁷One of the crowd answered, “Teacher, I brought to you my son, who has a mute spirit. ¹⁸Wherever it seizes him, it throws him down. He foams at the mouth, grinds his teeth, and becomes stiff. I asked your disciples to cast it out, but they couldn’t.”

¹⁹He answered, “You distrustful generation! How long will I be with you? How long will I put up with you? Bring him to me.”

²⁰They brought him to Jesus. As soon as the spirit saw him, it shook the boy violently. He fell on the ground and rolled around, foaming at the mouth.

²¹He asked his father, “How long has this been happening?”

“From childhood,” he said. ²²It has often thrown him into fire and water to destroy him. If you can do anything, have compassion on us and help us!”

²³“If you can?” Jesus said. “All things are possible for the one who trusts.”

²⁴Immediately the father of the child cried out, “I trust. Help my lack of trust!”

²⁵When Jesus saw that a crowd was rushing toward them, he ordered the corrupting spirit, “You mute and deaf spirit, I order you to come out of him and never enter him again!”

²⁶It cried out, shook him violently, and came out of him. The boy looked so much like a corpse that most of them said, “He’s dead!” ²⁷But Jesus took him by the hand and pulled him up, and he got up.

²⁸When he entered the house, his disciples asked him privately, “Why weren’t we able to cast it out?”

²⁹He said, “This kind doesn’t leave except by prayer.”

³⁰They left that place and went on through Galilee. Jesus didn’t want anyone to know where they were, ³¹because he was teaching his disciples, “The Son of Woman is to be handed over to people who will kill him. Three days after he’s killed, he will rise again.”

³²But they didn’t understand what he meant and were afraid to ask him.

³³They came to Capernaum. When he was in the house he asked, “What were you arguing about on the way?”

³⁴But they were silent, because on the way they had argued with one another about who was the greatest.

³⁵He sat down, called the twelve, and told them, “If anyone wants to be first, they must be last of all and servant of all.” ³⁶He took a child whom he set among them. Taking the child in his arms, he said, ³⁷“Whoever welcomes one such child in my name welcomes me, and whoever welcomes me doesn’t welcome me, but the one who sent me.”

³⁸“Teacher,” John said, “we saw someone casting out demons in your name. We tried to stop him because he wasn’t following us.”

³⁹But Jesus said, “Don’t try to stop him, because no one who does a mighty deed in my name will be able to say bad things about me so soon afterwards. ⁴⁰Whoever is not against us is for us. ⁴¹Whoever gives you a cup of water to drink because you carry the name of Christ – believe me when I say that they will in no way lose their reward.

⁴²“Whoever trips up one of these little ones who trust in me, it would be better for them if a huge millstone were hung around their neck and they were thrown into the sea! ⁴³If your hand trips you up, cut it off. It’s better for you to enter life maimed than to have two hands and be taken out with the trash

and incinerated in the fire that can't be put out.⁴⁵ If your foot trips you up, cut it off. It's better for you to enter life lame than to have two feet and be taken out with the trash and incinerated.⁴⁷ If your eye trips you up, pluck it out. It's better for you to enter Godde's reign with one eye than to have two eyes and be taken out with the trash and incinerated,⁴⁸ where their worm doesn't die, and the fire can't be put out.'⁴⁹ Everyone will be salted with fire.⁵⁰ Salt is good, but if the salt has lost its flavor, how can you get it back? Have salt in yourselves, and be at peace with each other."

Chapter Ten

He left that place and entered Judea and beyond the Jordan. Crowds flocked to him again. He taught them, as he usually did.² Pharisees approached to test him and asked, "Is it okay for a husband to divorce his wife?"

³"How did Moses instruct you?" he asked.

⁴They said, "Moses allowed a man to write a certificate of divorce and send her away."

⁵Jesus said, "Because you are stubborn, he wrote you that precept. ⁶But from the beginning of creation, she 'made them female and male.'

"This is why a man will leave his mother and father,
and will join his wife,⁸ and the two will become one flesh.'

They are no longer two, but one. ⁹So don't let mortals tear apart what Godde has joined together."

¹⁰Back in the house, his disciples asked him about this. ¹¹He said, "Whoever divorces his wife and remarries is unfaithful to her.¹² If she divorces her husband and remarries, she's unfaithful."

¹³People brought children to him so he could lay his hands on them, but the disciples scolded them.

¹⁴When Jesus saw this, he got angry and said, "Welcome the children; don't stop them from coming to me, because Godde's reign belongs to ones like these.¹⁵ Believe me when I say that whoever will not welcome Godde's reign like a little child will ever enter it."¹⁶ He took them in his arms, laid his hands on them, and blessed them.

¹⁷As he was starting on his way, someone ran to him, knelt before him, and asked, "Good Teacher, what can I do to inherit eternal life?"

¹⁸Jesus answered, "Why do you call me good? No one is good except Godde alone.¹⁹ You know the precepts: 'Do not murder.' 'Do not be unfaithful.' 'Do not steal.' 'Do not lie.' 'Do not cheat.' 'Honor your mother and father.'"

²⁰"Teacher," he said, "I've done all these things since I was young."

²¹Jesus looked at him with love and said, "You need only one more thing. Go, sell what you have and give to those who are poor, and you'll have treasure in heaven; then come and follow me."

²²But he was appalled at this and went away sad, because he had many things.²³ Jesus looked around and said to his disciples, "How difficult it will be for those who have riches to enter Godde's reign!"

²⁴The disciples were amazed at his words. But Jesus said, "Children, how difficult it is to enter Godde's reign!²⁵ It's easier for a camel to go through a needle's eye than for a rich person to enter Godde's reign."

²⁶They were very astonished and asked each other, "Then who can be given life?"

²⁷Looking at them, Jesus said, “With mortals this is impossible, but not with Godde, because all things are possible with Godde.”

²⁸Peter started to say, “Look, we’ve left everything and followed you.”

²⁹Jesus said, “Believe me when I say that there is no one who has left homes, sister, brothers, or mother, father, children, or property for my sake and for the sake of the good news, ³⁰who will not receive one hundred times more now in this age – homes, sisters, brothers, mothers, children, and property, along with harassment; and in the age to come, eternal life. ³¹But many who are first will be last, and last who will be first.”

³²They were on their way up to Jerusalem, and Jesus was leading them. They were amazed, and those who followed were afraid. He took the twelve aside again and started to tell them what was going to happen to him. ³³“Look, we’re going up to Jerusalem, and the Son of Woman will be handed over to the chief priests and the scholars. They’ll condemn him to death and hand him over to the Gentiles.

³⁴They’ll mock him, spit on him, flog him, and kill him. Three days later he’ll rise again.”

³⁵James and John, the sons of Zebedee, approached him and said, “Teacher, there’s something we want you to do for us.”

³⁶“What do you want me to do for you?” he asked.

³⁷They said, “Let us sit on either side of you in your glory.”

³⁸But Jesus answered, “You don’t know what you’re asking. Are you able to drink the cup that I drink, or to be baptized with the baptism that I’m baptized with?”

³⁹“We’re able,” they said.

“You will drink the cup that I drink and be baptized with the baptism that I’m baptized with,” Jesus said, ⁴⁰“but to sit on either side of me is not mine to grant; that belongs to those for whom it has been reserved.”

⁴¹When the ten heard that, they got angry at James and John.

⁴²Jesus called them and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their great leaders exercise authority over them. ⁴³However, it isn’t that way among you, but whoever wants to become great among you will be your servant. ⁴⁴Whoever desires to be first among you will be the bondservant of all, ⁴⁵because the Son of Woman came not to be served but to serve, and to give his life to liberate many.”

⁴⁶They came to Jericho. As Jesus went out from Jericho with his disciples and a large crowd, Timaeus’ son Bartimaeus, who was blind, was sitting by the road begging. ⁴⁷When he heard that it was Jesus the Nazarene, he started to cry out, “Jesus, son of Bathsheba and David, have mercy on me!” ⁴⁸Many scolded him, telling him to be quiet, but he cried out even more, “Son of Bathsheba and David, have mercy on me!”

⁴⁹Jesus stopped and said, “Call him.”

They called the man who was blind. “Cheer up!” they said. “Get up. He’s calling you!”

⁵⁰Throwing away his cloak, he jumped up and approached Jesus.

⁵¹Jesus asked, “What do you want me to do for you?”

The man answered, “Rabboni, I want to see.”

⁵²“Go on,” Jesus told him. “Your trust has healed you.” Immediately his eyes saw and he followed Jesus on the way.

Chapter Eleven

When they approached Jerusalem, near Bethphage and Bethany at the Mount of Olives, he sent two of his disciples ²with these instructions: “Go to the village opposite you, and immediately when you enter you’ll find a tied colt on which no one has ever sat. Untie it and bring it here. ³If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back immediately.’”

⁴They went, found a colt tied to a door out in the street, and untied it.

⁵Some bystanders asked, “What are you doing, untying that colt?”

⁶They told them what Jesus had said, and they let them go.

⁷They brought the colt to Jesus and threw their coats on it, and Jesus sat on it. ⁸Many people spread their coats on the road. Others spread leafy branches they had cut from the fields. ⁹Those around him kept shouting:

“Praise Godde!

Blessed is the one who comes in the name of the Lady!

¹⁰Blessed is the coming reign of our ancestors Bathsheba and David!

Praise to the highest!”

¹¹Jesus entered the temple in Jerusalem. He looked around at everything, but since it was already late, he went out to Bethany with the twelve.

¹²As they were coming back from Bethany the next day, he was hungry. ¹³In the distance he saw a fig tree with leaves, so he went to see if he could find anything on it. When he came to it, he found nothing but leaves, because it was not the season for figs. ¹⁴“May no one ever eat fruit from you again!” he said. And his disciples were listening.

¹⁵When they came to Jerusalem, he entered the temple and started to throw out those who did business there. He overturned the money changers’ tables and the seats of those who were selling doves.

¹⁶He wouldn’t let anyone carry anything through the temple. ¹⁷He taught them, “Isn’t it written:

‘My house is to be known as a house of prayer for all the peoples’?

But you’ve made it a den of robbers!”

¹⁸When the chief priests and scholars heard this, they looked for a way to destroy him. They were afraid of him because the whole crowd was amazed at his teaching. ¹⁹When it got late, they left the city.

²⁰As they passed by in the morning, they saw the fig tree withered from the roots. ²¹Remembering, Peter said, “Rabbi, look! The fig tree you cursed has withered away.”

²²Jesus answered, “Trust in Godde. ²³Believe me when I say that whoever says to this mountain, ‘Get up and throw yourself into the sea,’ and doesn’t doubt in their heart but trusts that what they say will happen, it will happen for them. ²⁴So I tell you that whatever you ask for in prayer, trust that you have received, and it will happen for you. ²⁵Whenever you stand and pray, forgive anyone you have anything against so that your Mother in heaven will forgive you for your faults too.”

²⁷They came to Jerusalem again. As he was walking in the temple, the chief priests, scholars, and elders approached him. ²⁸“On whose authority do you do these things?” they asked. “Who gave you the authority to do these things?”

²⁹Jesus answered, “I’ll ask you one question. Answer me, and I’ll tell you on whose authority I do these things. ³⁰Did John get the authority to baptize from heaven, or from mortals? Answer me.”

³¹They talked among themselves. “If we say, ‘From heaven,’ he’ll ask, ‘Then why didn’t you trust him?’ ³²But should we say, ‘From mortals?’” They were afraid of the crowd, because they all regarded John as really a prophet. ³³So they answered Jesus, “We don’t know.”

“Nor will I tell you on whose authority I do these things,” Jesus told them.

Chapter Twelve

He started to speak to them in stories. “A man planted a vineyard, put a fence around it, dug a pit for the winepress, built a tower, leased it out to sharecroppers, and left for another country.

²“When the season came, he sent a bondservant to the sharecroppers to receive his share of the fruit of the vineyard. ³But they took him, beat him, and sent him away empty-handed.

⁴“Then he sent another bondservant to them, but they beat him over the head and insulted him.

⁵“He sent another, but they killed him and many others, beating some and killing some.

⁶“He had one left, a son whom he loved. He sent him to them last, thinking, ‘They’ll respect my son.’

⁷“But those sharecroppers said to themselves, ‘This is the heir. Let’s kill him and his inheritance will be ours!’ ⁸So they grabbed him, killed him, and threw him out of the vineyard.

⁹“So what will the lord of the vineyard do? He’ll come, destroy the sharecroppers, and give the vineyard to others. ¹⁰Didn’t you ever read this Scripture:

‘The stone which the builders rejected
was made the cornerstone.

¹¹This was from the Lady.

It is marvelous in our eyes?’”

¹²They thought about seizing him because they understood that he was talking about them, but they were afraid of the crowd. So they left him and went away.

¹³They sent some of the Pharisees and the Herodians to trap him in his speech. ¹⁴“Teacher,” they said, “we know that you are honest no matter whom you teach, because you aren’t partial to anyone, but teach the way of Godde in truth. Is it okay to pay tribute to Caesar, or not? Should we pay or shouldn’t we?”

¹⁵But knowing their hypocrisy, he asked them, “Why do you test me? Bring me the money and let me see it.”

¹⁶They brought it.

“Whose image and inscription are on it?” he asked.

“Caesar’s,” they answered.

¹⁷Jesus said, “Give to Caesar what belongs to Caesar and give to Godde what belongs to Godde.”

They were amazed at him.

¹⁸ Sadducees (who do not believe in resurrection) came to him. They asked, ¹⁹“Teacher, Moses wrote for us that if a man’s brother dies and leaves behind a wife but no child, his brother should marry his widow and raise children for his brother. ²⁰There were seven brothers. The first married a wife and died with no children. ²¹The second married her and died, leaving behind no child. The third too; ²²all seven left no child. After they all died, the woman died too. ²³In the resurrection, whose wife will she be? For all seven married her.”

²⁴Jesus asked them, “Aren’t you in error, not knowing the Scriptures or the power of Godde? ²⁵Because when they rise from the dead, people aren’t married or given in marriage, but are like angels in heaven. ²⁶Concerning the raising of those who are dead, haven’t you read in the book of Moses about how Godde said to him at the bush, ‘I am the Godde of Sarah and Abraham, the Godde of Rebekah and Isaac, and the Godde of Leah, Rachel and Jacob?’ ²⁷She isn’t the Godde of the dead, but of the living. So you’re completely wrong.”

²⁸One of the scholars came and heard them arguing. Seeing that he had answered them well, he asked, “Which precept is the first of all?”

²⁹Jesus answered, “The first is, ‘Hear, Israel, the Lady our Godde, the Lady is one; ³⁰love the Lady your Godde with all your heart, all your soul, all your mind, and all your strength.’ ³¹The second is, ‘Love your neighbor as yourself.’ There is no other precept greater than these.”

³²The scholar said, “Well said, Teacher! You’re right that she is one, and there is no other Godde but her, ³³and that to love her with all the heart, all the understanding, and all the strength; and to love the neighbor as oneself is more important than all whole burnt offerings and sacrifices.”

³⁴When Jesus saw that he answered wisely, he said, “You’re not far from Godde’s reign.” After that no one dared to ask him any more questions.

³⁵When he was teaching in the temple, Jesus said, “How can the scholars say that the Christ is the son of Bathsheba and David? ³⁶The Holy Spirit inspired David to say:

‘The Lady said to my Lord,
“Sit at my right hand
until I make your enemies a footrest for your feet.”’

³⁷“David himself describes Christ as his Lord, so how can Christ be his son?”

The large crowd heard him gladly.

³⁸As he taught, he said, “Watch out for the scholars. They like to walk around in long robes and to be greeted in the marketplaces, ³⁹and to take the best seats in the synagogues and the best places at feasts. ⁴⁰They devour widows’ houses and show off with long prayers. They’ll receive greater judgment!”

⁴¹Jesus sat down across from the treasury and watched the crowd throw money into the treasury. Many who were rich threw in large amounts. ⁴²A widow who was poor came and threw in two small copper coins, which are worth a penny. ⁴³He called his disciples and said, “Believe me when I say that this widow who was poor gave more than all those who are contributing to the treasury, ⁴⁴because they all gave out of their abundance, but she, poor as she is, gave everything she had – all she had to live on.”

Chapter Thirteen

As he was leaving the temple, one of his disciples said, “Look, Teacher! What large stones and what large buildings!”

²Jesus answered, “Do you see these great buildings? Not one stone will be left on another without being thrown down.”

³As he was sitting on the Mount of Olives across from the temple, Peter, James, John, and Andrew questioned him privately. ⁴“Tell us when these things will happen,” they said. “What’s the sign that all these things are about to take place?”

⁵Jesus started to tell them, “Be careful that no one misleads you. ⁶Many people will come in my name and say, ‘I am!’ and will mislead many.

⁷“When you hear about wars and rumors of wars, don’t be anxious. All this must happen, but it’s not the end. ⁸Peoples will rise against each other and empire against empire. There will be earthquakes in various places and there will be famines. These things are just the beginning of birth pains. ⁹But watch yourselves. They’ll hand you over to courts and you’ll be beaten in synagogues. You’ll stand before governors and rulers for my sake to witness to them. ¹⁰The good news must first be proclaimed to all peoples. ¹¹When they lead you away and turn you in, don’t be anxious about what to say, but say whatever is given you at that time; for it’s not you talking, but the Holy Spirit.

¹²“Sisters and brothers will turn each other in to be executed, and parents will turn in their children. Children will turn against parents and cause them to be executed. ¹³You’ll be hated by everyone because of me, but the one who endures to the end will be given life.

¹⁴“But when you see the despicable outrage standing where he shouldn’t (let the reader understand), then let those who are in Judea flee to the mountains! ¹⁵Don’t let the person on their housetop go down or go in to get the things in their house. ¹⁶Don’t let the person in the field go back to get their clothes. ¹⁷How awful for those mothers who are pregnant and nursing in those days! ¹⁸Pray that it won’t happen in the winter, ¹⁹because at that time there will be oppression, the likes of which have not happened from the beginning when Godde created the world until now, nor ever will again. ²⁰No one will survive unless the Lady shortens the days, but for the sake of the chosen ones, whom she picked out, she shortened the days.

²¹“Then if anyone tells you, ‘Look, here is the Christ!’ or, ‘Look, there!’ don’t trust them. ²²Because false Christs and false prophets will arise, and they will show signs and wonders to mislead the chosen ones if possible. ²³But you watch out. I’ve warned you about everything beforehand.

²⁴“But after the oppression of those days:

‘the sun will go dark,
the moon will not give its light,
²⁵the stars will be falling from heaven,
and the powers in heaven will be shaken.’

²⁶Then they’ll see the Son of Woman coming in clouds with great power and glory. ²⁷Then he’ll send out his angels, and will gather together his chosen ones from the four corners of the earth, from the ends of the earth to the ends of heaven.

²⁸“Now learn from this story of the fig tree: When its branch has become tender and sprouts leaves, you know that summer is near. ²⁹In the same way, when you see these things happening, you know that it is near, at the doors. ³⁰Believe me when I say that all these things will happen before the end of this generation. ³¹(My words will last longer than heaven and earth.) ³²But no one knows when, not even the angels in heaven nor the Son, but only the Mother. ³³Watch out and stay alert, because you don’t know when the time is.

³⁴“It can be compared to a man going into another country. He leaves his house and puts his bondservants in charge, each with their own work, and instructs the doorkeeper to keep watch. ³⁵So watch, because you don’t know when the lord of the house is coming – whether at evening, or at midnight, or when the rooster crows, or in the morning – ³⁶or else he might find you sleeping when he suddenly arrives. ³⁷What I say to you, I say to everyone: Watch out!”

Chapter Fourteen

It was now two days before the feast of the Passover and the Unleavened Bread. The chief priests and the scholars were looking for a way to trick him so they could capture and kill him. ²They said, “Not during the feast, or else the people might riot.”

³When he was in Bethany, reclining at the table in the house of Simon who had leprosy, a woman approached him with an alabaster jar of very expensive ointment made of pure nard. She broke the jar and poured it over his head. ⁴But some got angry. “Why has this ointment been wasted?” they said to each other. ⁵“This ointment could have been sold for more than three hundred denarii and given to those who are poor.” They scolded her.

⁶But Jesus said, “Leave her alone! Why are you bugging her? She’s done a good deed for me. ⁷You’ll always have people who are poor with you, and you can help them whenever you want to; but you won’t always have me. ⁸She did what she could. She poured this ointment on my body to prepare me for burial. ⁹Believe me when I say that wherever the good news is proclaimed in the whole world, what this woman has done will be talked about in memory of her.”

¹⁰Then Judas Iscariot, one of the twelve, went to the chief priests in order to set him up. ¹¹They were glad when they heard it, and promised to give him money. So he looked for an opportunity to hand him over.

¹²On the first day of the Unleavened Bread Feast, when the Passover lamb was sacrificed, his disciples asked him, “Where do you want us to go to prepare the Passover meal for you?”

¹³Then he sent two of his disciples with these instructions: “Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴Wherever he enters, tell to the owner of the house, ‘The Teacher asks, “Where is my guest room where I may eat the Passover meal with my disciples?”’ ¹⁵He will show you a large upper room furnished and ready. Get ready for us there.”

¹⁶His disciples left, went into the city, found things as he had told them, and prepared the Passover. ¹⁷Now when evening came, he arrived with the twelve. ¹⁸As they reclined at the table and were eating, Jesus said, “Believe me when I say that one of you will betray me – one who’s eating with me!”

¹⁹They were saddened and started to ask, “It isn’t me, is it?”

²⁰He answered, “It’s one of the twelve, someone who’s dipping with me in the dish. ²¹The Son of Woman will die as the Scriptures say he will, but how awful for that man who betrays the Son of Woman! It would be better for him if he hadn’t been born.”

²²As they were eating, he took bread, prayed over it, and broke it. He gave it to them, saying, “Take it; this is my body.”

²³He took the cup, gave thanks, and gave it to them. They all drank from it. ²⁴He said, “This is my blood of the covenant which is poured out for many. ²⁵Believe me when I say that I won’t drink wine from now on until I drink it anew in Godde’s reign.” ²⁶When they had sung a hymn, they went out to the Mount of Olives.

²⁷Jesus said, “All of you will be tripped up, because it is written:

‘I will strike the shepherd,
and the sheep will be scattered.’

²⁸But after I’m raised up, I’ll go before you into Galilee.”

²⁹But Peter answered, “Even if everybody else will be tripped up, I won’t.”

³⁰Jesus said, “Believe me when I say that today – yes, tonight – before the rooster crows twice, you’ll disown me three times.”

³¹But he insisted, “Even if I have to die with you, I won’t disown you.” All of them said the same thing.

³²They came to a place called Gethsemane. He said to his disciples, “Sit here while I pray.” ³³He took with him Peter, James, and John. He started to feel distressed and very anxious. ³⁴He said, “I’m so sad it’s killing me. Stay here and watch.”

³⁵He went forward a little, fell on his face, and prayed that, if possible, the time of suffering could pass him by. ³⁶He said, “Amma, Mother, all things are possible for you. Please take this cup from me. Yet not what I want, but what you want.”

³⁷He came and found them sleeping. He said to Peter, “Simon, are you sleeping? Couldn’t you watch for one hour? ³⁸Watch and pray that you aren’t tempted. The spirit is willing, but the body is weak.”

³⁹He went away again and prayed the same thing. ⁴⁰He came again and found them sleeping, because they couldn’t keep their eyes open. They didn’t know what to say.

⁴¹He came the third time and said, “Are you still sleeping and resting? Enough! The time has come, and look, the Son of Woman is being handed over to wrongdoers. ⁴²Get up; let’s go. Look, the one who betrays me is near!”

⁴³Immediately, while he was still talking, Judas, one of the twelve, arrived. He was with a crowd armed with swords and clubs. They were from the chief priests, the scholars, and the elders. ⁴⁴The betrayer had given them a sign: “Whoever I kiss is the one. Seize him, and lead him away under guard.”

⁴⁵When he arrived, he immediately approached him and said, “Rabbi!” and kissed him.

⁴⁶They grabbed him and took him. ⁴⁷But one of those standing there drew his sword and lunged at the bondservant of the high priest, cutting off his ear.

⁴⁸Jesus asked, “Have you come with swords and clubs to capture me like a rebel? ⁴⁹I was with you teaching in the temple every day, and you didn’t arrest me. But this is to fulfill the Scriptures.”

⁵⁰Everyone left him and fled. ⁵¹A young man wearing nothing but a linen sheet was following him. They grabbed him, ⁵²but he left the linen sheet and ran away naked. ⁵³They led Jesus away to the high priest. All the chief priests, the elders, and the scholars gathered.

⁵⁴Peter had followed from a distance to the court of the high priest. He was sitting with the officers and warming himself by the fire. ⁵⁵Now the chief priests and the whole court looked for testimony against Jesus to put him to death, but they didn't find any evidence, ⁵⁶because many gave false testimony against him, but their stories didn't agree. ⁵⁷Some stood up and gave false testimony against him: ⁵⁸"We heard him say, 'I'll destroy this temple that's made with hands, and in three days I'll build another one that's not made with hands.'" ⁵⁹Even then, their stories didn't agree.

⁶⁰The high priest stood up among them and asked Jesus, "Don't you have an answer? What is it they're saying about you?"

⁶¹But he held his peace and didn't answer.

Again the high priest asked him, "Are you the Christ, the Son of the Blessed?"

⁶²"I am," Jesus said, "and you'll see the Son of Woman sitting at the right hand of Power and coming with the clouds of heaven."

⁶³Then the high priest tore his clothes and cried, "Why do we need any more witnesses? ⁶⁴You heard the sacrilege! What do you think?" They all condemned him as deserving death. ⁶⁵Some started to spit on him. They blindfolded him and beat him with their fists, saying, "Prophesy!" The officers slapped him.

⁶⁶As Peter was in the courtyard below, one of the high priest's maids came. ⁶⁷When she saw Peter warming himself, she looked closely at him and said, "You too were with Jesus, the Nazarene!"

⁶⁸But he denied it. "I don't know. I don't understand what you're talking about." He went out on the porch and the rooster crowed.

⁶⁹The maid saw him and started to tell the bystanders again, "This is one of them!"

⁷⁰Again he denied it.

After a little while the bystanders said to Peter, "You must be one of them, because you're a Galilean."

⁷¹Then he started to curse and swear. "I don't know this man you're talking about!" ⁷²Immediately the rooster crowed for the second time. Peter remembered that Jesus had said to him, "Before the rooster crows twice, you'll disown me three times." And he broke down and wept.

Chapter Fifteen

As soon as it was morning, the chief priests consulted with the elders and scholars and the whole court. They bound Jesus, led him away, and handed him over to Pontius Pilate. ²Pilate asked him, "Are you the King of the Jews?"

"Whatever you say," he answered.

³The chief priests accused him of many things. ⁴Pilate asked him again, "Aren't you going to answer? Look at all the things they're saying about you!"

⁵But Jesus made no further reply; so Pilate was amazed.

⁶Now at the Feast he regularly released to them one prisoner, whomever they requested. ⁷A man known as Barabbas was in prison with those who had committed murder during the rebellion. ⁸The

crowd came up and started to ask him to do what he usually did. ⁹Pilate asked, "Do you want me to release to you the King of the Jews?" ¹⁰Because he knew that the chief priests had handed him over because of envy.

¹¹But the chief priests stirred up the crowd to have him release Barabbas instead. ¹²Pilate asked, "Then what do you want me to do with the one you call the King of the Jews?"

¹³"Crucify him!" they shouted back.

¹⁴But Pilate asked, "Why? What crime has he committed?"

But they cried out all the more, "Crucify him!"

¹⁵Deciding he had done enough for the crowd, Pilate released Barabbas to them, but he had Jesus flogged and handed over to be crucified. ¹⁶The soldiers led him away into the court, which is the Praetorium, and gathered the whole garrison together. ¹⁷They put a purple robe on him, then weaved a crown of thorns and put it on him. ¹⁸They started to salute him, "Hail, King of the Jews!" ¹⁹They struck his head with a reed, spat on him, bent their knees, and bowed to him. ²⁰When they had mocked him, they took off the purple robe, put his clothes on him, and led him away to crucify him.

²¹A man of Cyrene known as Simon, the father of Alexander and Rufus, was coming in from the country. They forced him to carry his cross. ²²They brought Jesus to the place called "Golgotha," which means "Place of the Skull." ²³They gave him wine mixed with myrrh, but he didn't take it. ²⁴Then they crucified him. They divided his clothes among themselves and cast lots to see who would get what.

²⁵It was nine o'clock in the morning when they crucified him. ²⁶The inscription of the accusation over him read, "THE KING OF THE JEWS." ²⁷They crucified two rebels with him, one on his right hand and one on his left. ²⁸Those who passed by slandered him, shaking their heads. "Ha!" they said. "You who would destroy the temple and rebuild it in three days, ³⁰rescue yourself and come down from the cross!"

³¹In the same way, the chief priests and the scholars mocked him among themselves. "He rescued others," they said, "but he can't free himself. ³²Let the Christ, the King of Israel, come down from the cross now, and we will trust him." Those who were crucified with him leveled the same criticism.

³³At noon there was darkness over the whole land until three o'clock. ³⁴At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" Which means, "My Godde, my Godde, why have you abandoned me?"

³⁵When they heard it, some of those who stood there said, "Listen, he is calling Elijah."

³⁶Someone ran, filled a sponge with vinegar, put it on a reed, gave him a drink, and said, "Let him be. Let's see whether Elijah comes to take him down."

³⁷Jesus cried out with a loud voice and died. ³⁸The veil of the temple was torn in two from the top to the bottom. ³⁹When the centurion who stood in front of him saw how he died, he said, "Truly this man was the Son of Godde!"

⁴⁰Women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. ⁴¹They had followed him and ministered to him when he was in Galilee. Many other women who had come up with him to Jerusalem were also there.

⁴²That evening, because it was the Preparation Day (that is, the day before the Sabbath), ⁴³Joseph of Arimathea came. He was a prominent council member who was also looking forward to Godde's reign. He dared to go to Pilate and asked for Jesus' body. ⁴⁴Pilate was amazed that he might already be dead. He called the centurion and asked him whether Jesus had been dead long. ⁴⁵When he confirmed it with the centurion, he gave the body to Joseph. ⁴⁶He bought a linen cloth, took down the body, wrapped it in

the linen cloth, and laid it in a tomb that had been cut from rock. He rolled a stone to the door of the tomb.⁴⁷ Mary Magdalene and Joses' mother Mary saw where he was laid.

Chapter Sixteen

After the Sabbath, Mary Magdalene, James' mother Mary, and Salome bought spices to go anoint him.² When the sun had risen very early on the first day of the week, they went to the tomb.³ They were asking themselves, "Who will roll away the stone from the door of the tomb for us?"⁴ When they looked up, they saw that the stone had already been rolled away, even though it was very large.

⁵ When they entered the tomb, they saw a young person dressed in a white robe sitting on the right side, and they were amazed.⁶ He said, "Don't be amazed. You're looking for Jesus, the Nazarene, who has been crucified. He has risen! He is not here. See where they laid him.⁷ But go, tell his disciples and Peter, 'He has gone before you into Galilee; you'll see him there, just as he told you.'"

⁸ They left and ran from the tomb, awed and terrified. They didn't say anything to anyone because they were afraid.

The earliest versions end here.

A Shorter Ending

They briefed those around Peter with their instructions. And after that Jesus himself sent them out from east to west with the holy and undying proclamation of eternal life. Amen.

A Longer Ending

⁹ When he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.¹⁰ She went and told those who had been with him as they were grieving and weeping.¹¹ When they heard her say that he was alive and that she had seen him, they didn't believe her.

¹² After that he appeared in another form to two of them while they were walking in the country.¹³ They returned and told the rest, but they didn't believe them either.

¹⁴ Later he appeared to the eleven themselves as they reclined at the table. He criticized them for their lack of trust and stubbornness because they didn't believe those who had seen him after he had risen.

¹⁵ "Go into all the world," he said to them, "and proclaim the good news to the whole creation.¹⁶ Whoever trusts and is baptized will be given life, but whoever doesn't trust will be condemned.¹⁷ These signs will accompany those who trust: In my name they'll cast out demons, speak with new languages,¹⁸ and pick up serpents with their hands. If they drink anything deadly, it won't hurt them at all. They'll lay hands on those who are sick, and they'll get well."

¹⁹ After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at Godde's right hand.²⁰ They went out and proclaimed the good news everywhere. The Lady worked with them and confirmed the message by the signs that accompanied it.

The Good News According to the Tradition of Luke

Chapter One

Since many have undertaken to set in order a narrative concerning the things that have been fulfilled among us, ²even as those who from the beginning were eyewitnesses and servants of the message delivered them to us, ³it seemed good to me also, having traced the course of all things accurately from the beginning, to write a chronological account for you, most excellent Theophilus, ⁴so that you may know the truth concerning the things about which you were instructed.

⁵In the days of King Herod of Judea, there was a certain priest named Zacharias, of the priestly division of Abijah. He was married to Elizabeth, one of the daughters of Aaron. ⁶They were both just before Godde, living blamelessly in all the precepts and ordinances of the Lady. ⁷But they had no child, because Elizabeth was barren, and they both were well advanced in years.

⁸Once when he was doing his priestly duty before Godde in the order of his division, ⁹according to the custom of the priesthood, he was chosen by lot to enter the Lady's temple and burn incense. ¹⁰The whole crowd of the people were praying outside at the hour of incense. ¹¹An angel of the Lady appeared to him, standing on the right side of the altar of incense. ¹²Zacharias was anxious when he saw it, and fear gripped him. ¹³But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you'll name him John. ¹⁴You'll have joy and gladness, and many will rejoice at his birth, ¹⁵because he'll be great in the sight of the Lady. He'll drink no wine or strong drink. He'll be filled with the Holy Spirit, even from birth. ¹⁶He'll turn many of the children of Israel to the Lady, their Godde. ¹⁷He'll go before her in the spirit and power of Elijah 'to turn the hearts of the mothers and fathers to the children,' and the disobedient to the wisdom of the just; to prepare a people prepared for the Lady."

¹⁸Zacharias asked the angel, "How can I be sure of this? I'm an old man, and my wife is well advanced in years."

¹⁹The angel answered, "I am Gabriel, who stands in the presence of Godde. I was sent to speak to you and to announce this good news to you. ²⁰Look, you'll be silent and unable to speak until the day that these things happen, because you didn't trust my words, which will be fulfilled at the right time."

²¹The people were waiting for Zacharias and wondering why he was delayed in the temple. ²²When he came out, he couldn't speak to them, and they realized that he'd seen a vision in the temple. He kept making signs to them, and remained mute.

²³When the days of his service were over, he went home. ²⁴After that his wife Elizabeth conceived! She remained in seclusion for five months. ²⁵"This is what the Lady has done for me when she looked favorably on me," she said, "to take away my disgrace among people!"

²⁶Now in the sixth month, the angel Gabriel was sent from Godde to a town in Galilee named Nazareth, ²⁷to a virgin engaged to a man named Joseph, of the house of Bathsheba and David. The virgin's name was Mary. ²⁸The angel approached her and said, "Rejoice, highly favored one! The Lady is with you."

²⁹But she was very anxious about that message and wondered what kind of greeting this might be. ³⁰The angel said to her, "Don't be afraid, Mary, because you've found favor with Godde. ³¹Look, you'll conceive and give birth to a son, and you'll name him Jesus. ³²He'll be great, and will be called the Son of the Most High. The Lady Godde will give him the throne of his ancestors, Bathsheba and David, ³³and he'll reign over the house of Leah, Rachel, and Jacob forever. His reign will never end!"

³⁴Mary said to the angel, "How can this be, since I'm a virgin?"

³⁵The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you, so the holy one to be born will be called the Son of Godde. ³⁶Look, your cousin Elizabeth has conceived a son in her old age; she was called barren, but she's in her sixth month. ³⁷Nothing is impossible with Godde."

³⁸"I'm the Lady's bondservant," Mary said. "May it be according to your word."

The angel left her. ³⁹Mary arose at that time and hurried to a town in the hill country of Judea, ⁴⁰and went into Zacharias' house, and greeted Elizabeth. ⁴¹When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. ⁴²She exclaimed with a loud voice, "Blessed are you among women, and blessed is the fruit of your womb! ⁴³Why would this happen to me, that the mother of my Lord should come to me? ⁴⁴Look, when the voice of your greeting reached my ears, my baby leaped for joy in my womb! ⁴⁵Blessed is she who trusted that what the Lady has told her will be fulfilled!"

⁴⁶Mary said:

"My soul praises the Lady,

⁴⁷and my spirit rejoices in Godde my Life-Giver,

⁴⁸because she's looked favorably at the humble state of her bondservant.

Look, from now on all generations will call me blessed

⁴⁹because the Mighty One has done great things for me!

Holy is her name.

⁵⁰Her mercy extends to those who revere her from generation to generation.

⁵¹She's flexed her muscles

and scattered those who imagine they're something that they're not.

⁵²She's pulled down rulers from their thrones

and has exalted the humble.

⁵³She's filled the hungry with good things

and sent the rich away empty.

⁵⁴She's helped Israel, her servant, that she might remember mercy,

⁵⁵as she promised our ancestors,

Sarah and Abraham and their offspring forever."

⁵⁶Mary stayed with her about three months, then returned home.

⁵⁷When it was time for Elizabeth have her baby, she gave birth to a son. ⁵⁸Her neighbors and relatives heard that the Lady had shown her great mercy, and they rejoiced with her. ⁵⁹On the eighth day, they came to circumcise the child. They were going to name him Zacharias, after his father. ⁶⁰But his mother said, "No; he'll be called John."

⁶¹They said to her, "There's no one among your relatives with that name." ⁶²They made signs to his father to find out what he wanted to name him.

⁶³He asked for a tablet and wrote, "His name is John."

Everyone was amazed. ⁶⁴Immediatley his mouth was opened, and his tongue freed, and he started to talk, praising Godde. ⁶⁵Their neighbors were all filled with awe, and throughout entire the hill country

of Judea people were talking about these things. ⁶⁶Everyone who heard them wondered, “What’s this child going to be?” because the Lady’s hand was with him.

⁶⁷His father Zacharias was filled with the Holy Spirit. He prophesied:

⁶⁸“Blessed be the Lady, the Godde of Israel,
because she’s visited us and redeemed her people,
⁶⁹and has raised up a horn of life for us in the house of her servants Bathsheba and David
⁷⁰(as she said by the mouth of her holy prophets long ago),
⁷¹rescue from our enemies, and from the hand of all who hate us;
⁷²to show mercy to our ancestors,
to remember her holy covenant,
⁷³her oath to Sarah and Abraham, our ancestors,
to grant to us ⁷⁴that we, being rescued from the hand of our enemies,
might serve her without fear
⁷⁵in holiness and justice before her all our days.
⁷⁶And you, child, will be called a prophet of the Most High,
because you’ll go before the Lady to prepare her ways,
⁷⁷to give knowledge of life to her people by the forgiveness of their offenses,
⁷⁸because of the tender mercy of our Godde,
whereby the dawn from on high will visit us
⁷⁹to shine on those who live in darkness and the shadow of death,
to guide us into the way of peace.”

⁸⁰The child was growing and becoming strong in spirit, and was in the wilderness until the day he publicly appeared to Israel.

Chapter Two

Now at that time a decree went out from Caesar Augustus that a census should be taken of the entire world. ²This was the first census taken when Quirinius was governor of Syria. ³Everyone went to their own town to register for the census. ⁴Joseph went from the town of Nazareth in Galilee too, to the town of Bathsheba and David in Judea called Bethlehem, because he was descended from the house and family of Bathsheba and David. ⁵He went to register for the census with Mary, to whom he was engaged and who was expecting a child.

⁶While they were there, the time came for her to give birth. ⁷She gave birth to her firstborn son. She wrapped him in strips of cloth and laid him in a feeding trough, because there was no room for them in the inn.

⁸In that same country there were shepherds staying in the fields, keeping watch over their flock by night. ⁹An angel of the Lady stood before them and the glory of the Lady shone around them. They were terrified. ¹⁰The angel said to them, “Don’t be afraid. Look – I announce to you good news of great joy for all the people. ¹¹Today a Life-Giver is born for you in the town of Bathsheba and David; he’s Christ, the

Lord.¹²This will be a sign for you: You'll find a baby wrapped in strips of cloth, lying in a feeding trough."

¹³Suddenly, a crowd of the heavenly host appeared with the angel praising Godde, singing:

¹⁴"Glory to Godde in the highest,
and on earth peace, good will among people."

¹⁵When the angels left them and returned to heaven, the shepherds said to each other, "Let's go to Bethlehem and see what's happened, which the Lady has told us about." ¹⁶They came in a hurry and found Mary and Joseph, and the baby lying in the feeding trough. ¹⁷When they saw it, they spread the word about what they'd been told about this child. ¹⁸Everyone who heard it was amazed about what the shepherds told them. ¹⁹But Mary remembered all these things and pondered them in her heart. ²⁰The shepherds returned, glorifying and praising Godde for everything they had heard and seen, just as they'd been told.

²¹When eight days had passed, it was time for the child to be circumcised. He was named Jesus, the name given by the angel before he was conceived.

²²When the days for their purification according to the Torah of Moses were over, they brought him to Jerusalem to present him to the Lady ²³(as it is written in the Torah of the Lady, "Every firstborn male will be called holy to the Lady"), ²⁴and to offer a sacrifice according to what is prescribed in the Torah of the Lady: "a pair of turtledoves or two young pigeons."

²⁵Now there was a man in Jerusalem named Simeon. He was just and devout, looking forward to the consolation of Israel, and the Holy Spirit was on him. ²⁶The Holy Spirit had revealed to him that he wouldn't see death before he had seen the Lady's Christ. ²⁷He came in the Spirit into the temple. When the parents brought in their child, Jesus, to do for him what was customary according to the Torah, ²⁸he welcomed him into his arms, praised Godde, and said:

²⁹"Now you may dismiss your bondservant, Master,
in peace, according to your word;
³⁰because my eyes have seen your life
³¹which you've prepared in the presence of all peoples,
³²a light for revelation to the Gentiles
and the glory of your people Israel."

³³His father and mother were amazed about what was said about him. ³⁴Simeon blessed them and said to his mother Mary, "Look, this one is destined to cause the falling and rising of many in Israel, and to be a sign that will be opposed,³⁵so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

³⁶There was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old, having lived with her husband seven years after her marriage,³⁷and had been a widow for eighty-four years. She never left the temple, worshipping with fasting and prayer night and day. ³⁸At that very time she came up, praised the Lady, and talked about her to everyone who was looking for the redemption of Jerusalem.

³⁹When they had done everything that was required by the Torah of the Lady, they returned to their own town Nazareth in Galilee. ⁴⁰The child grew and was strengthened, being filled with wisdom, and the grace of Godde was upon him.

⁴¹Now every year his parents went to Jerusalem for the feast of the Passover. ⁴²When he was twelve years old, they went up to Jerusalem according to the custom of the feast, ⁴³and when the days were over, they returned, but the boy Jesus stayed behind in Jerusalem. His parents didn't know it, ⁴⁴but assuming he was in the caravan, they went a day's journey, looking for him among their relatives and acquaintances. ⁴⁵When they didn't find him, they returned to Jerusalem, looking for him. ⁴⁶After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. ⁴⁷Everyone who heard him was amazed at his understanding and his answers. ⁴⁸When they saw him, they were astonished. His mother asked him, "Son, why have you treated us like this? Look, your father and I have been anxiously looking for you."

⁴⁹He said to them, "Why were you looking for me? Didn't you know that I must be in my Mother's house?" ⁵⁰They didn't understand what he was saying to them. ⁵¹He went down with them to Nazareth. He was obedient to them, and his mother kept all these things in her heart. ⁵²Jesus grew in wisdom and stature, and in favor with Godde and people.

Chapter Three

Now in the fifteenth year of the reign of Tiberius Caesar – when Pontius Pilate was governor of Judea, Herod Antipas was tetrarch of Galilee, his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene – ²during the high priesthood of Annas and Caiaphas, Godde's word came to John son of Zacharias in the wilderness. ³He went throughout the entire region around the Jordan, proclaiming a baptism of change for forgiveness of offenses. ⁴As it is written in the book of the words of Isaiah the prophet:

"The voice of one crying in the wilderness,
'Make ready the way of the Lady!
Make her paths straight!
⁵Every valley will be filled.
Every mountain and hill will be leveled off.
The crooked will become straight,
and the rough ways smooth.
⁶All flesh will see Godde's life!'"

⁷So he said to the crowds who went out to be baptized by him, "You offspring of vipers, who warned you to flee from the fury to come? ⁸So bear fruits worthy of change! Don't begin to say to yourselves, 'We have Sarah and Abraham for our parents,' because I tell you that Godde is able to raise up children of Sarah and Abraham from these stones.

⁹"Even now the axe also lies at the root of the trees! So every tree that doesn't bear good fruit is cut down and thrown into the fire."

¹⁰The crowds asked him, "So what should we do?"

¹¹He told them, “Whoever has two coats should give to the one who has none. Whoever has food should do the same.”

¹²Toll collectors came to be baptized too. They asked him, “Teacher, what should we do?”

¹³He told them, “Collect no more than what you’re authorized to collect.”

¹⁴Soldiers asked him too: “And what should we do?”

He told them, “Don’t extort money and don’t accuse anyone falsely. Be content with your wages.”

¹⁵The people waited expectantly, wondering in their hearts whether John might be the Christ. ¹⁶John answered all of them, “I do baptize you in water, but one who’s greater than I will come, the thong of whose sandals I’m not worthy to loosen. He’ll baptize you in the Holy Spirit and fire. ¹⁷His winnowing fork is in his hand to thoroughly cleanse his threshing floor, and to gather the wheat into his barn; but he’ll burn up the chaff with a fire that can’t be put out.”

¹⁸Then in many other ways he announced the good news to the people and urged them to change.

¹⁹But Herod the tetrarch, who was reprimanded by him because he’d married Herodias, his brother’s wife, and because of all the evil things he’d done, ²⁰added this to them all by locking up John in prison.

²¹Now when all the people were baptized, Jesus had been baptized too. As he was praying, heaven opened ²²and the Holy Spirit came down to him in bodily form like a dove. A voice came from heaven: “You are my beloved Son! I am very pleased with you.”

²³Jesus was about thirty years old when he started. He was the son (it was thought) of Joseph, whose ancestry extended through Heli, ²⁴Matthat, Levi, Melchi, Jannai, Joseph, ²⁵Mattathias, Amos, Nahum, Esli, Naggai, ²⁶Maath, Mattathias, Semein, Joseph, Judah, ²⁷Joanan, Rhesa, Zerubbabel, Shealtiel, Neri, ²⁸Melchi, Addi, Cosam, Elmodam, Er, ²⁹Jose, Eliezer, Jorim, Matthat, Levi, ³⁰Simeon, Judah, Joseph, Jonan, Eliakim, ³¹Melea, Menan, Mattatha, Nathan, Bathsheba and David, ³²Jesse, Obed, Ruth and Boaz, Salmon, Nahshon, ³³Amminadab, Admin, Arni, Ephrath and Hezron, Perez, Tamar and Judah, ³⁴Leah and Jacob, Rebekah and Isaac, Sarah and Abraham, Terah, Nahor, ³⁵Serug, Reu, Peleg, Eber, Shelah, ³⁶Cainan, Arphaxad, Shem, Noah, Lamech, ³⁷Methuselah, Enoch, Jared, Mahalaleel, Cainan, ³⁸Enos, Seth, Eve and Adam, and Godde.

Chapter Four

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness ²where he was tempted by the devil for forty days. He didn’t eat anything during those days. When they were over, he was hungry.

³“If you’re the Son of Godde,” the devil said to him, “tell this stone to turn into bread.”

⁴Jesus answered, “It is written, ‘Do not live on bread alone.’”

⁵Then the devil led him up and showed him all the empires of the world in an instant. ⁶The devil said to him, “I’ll give you all this authority and splendor, because it’s been given to me and I can give it to whomever I want. ⁷So if you’ll bow to me, it will all be yours.”

⁸Jesus answered, “It is written:

‘Bow to the Lady your Godde,
and serve her only.’”

⁹The devil led him to Jerusalem, set him on the pinnacle of the temple, and said, “If you’re the Son of Godde, throw yourself down from here, ¹⁰because it is written, ‘She’ll put her angels in charge of you, to protect you,’ ¹¹and:

‘On their hands they’ll bear you up,
so that you don’t dash your foot against a stone.’”

¹²Jesus answered, “It has been said, ‘Do not test the Lady, your Godde.’”

¹³When the devil had finished every temptation, it left until an opportune time.

¹⁴Jesus returned in the power of the Spirit to Galilee, and news about him spread through all the surrounding area. ¹⁵He taught in their synagogues, and everyone praised him.

¹⁶He came to Nazareth, where he had been raised. As usual, he entered the synagogue on the Sabbath and stood up to read. ¹⁷The book of the prophet Isaiah was handed to him. He unrolled the scroll and found the place where it was written:

¹⁸“The Lady’s Spirit is upon me,
because she anointed me to announce the good news to those who are poor.
She has sent me to proclaim liberty to those who are captive,
recovery of sight to those who are blind,
to liberate those who are oppressed,
¹⁹and to proclaim the year of the Lady’s favor.”

²⁰He rolled up the scroll, gave it back to the officer, and sat down. The eyes of everyone in the synagogue were focused on him. ²¹He started to tell them, “Today, this Scripture has been fulfilled in your hearing.”

²²Everyone spoke well of him, and was amazed at the gracious words that came from his mouth. “Isn’t this Joseph’s son?” they asked.

²³He said to them, “Doubtless you’ll quote to me the proverb: ‘Doctor, heal yourself!’ And tell me, ‘Whatever we’ve heard you did in Capernaum, do here in your hometown too.’” ²⁴But he said, “Believe me when I say that no prophet is welcome in their hometown. ²⁵Believe me, there were many widows in Israel during the time of Elijah, when heaven was shut for three and-a-half years and a great famine spread throughout the land. ²⁶But Elijah wasn’t sent to any of them, except a woman who was a widow in Sidon at Zarephath. ²⁷There were many who had leprosy in Israel during time of the prophet Elisha, but not one of them was healed except Naaman, the Syrian.”

²⁸When they heard this, everyone in the synagogue was filled with anger. ²⁹They arose, threw him out of town, and led him to the top of the hill that their town was built on so in order to throw him off the cliff. ³⁰But he walked through the middle of them and went on his way.

³¹He went down to Capernaum, a town in Galilee, and was teaching them on the Sabbath. ³²They were amazed at his teaching because his message carried authority. ³³In the synagogue there was someone who had a corrupting spirit. He cried out in a loud voice, ³⁴“Ah! What do you want with us, Jesus the Nazarene? Have you come to destroy us? I know you who you are: Godde’s Holy One!”

³⁵Jesus rebuked him. “Shut up,” he said, “and come out of him!”

When the demon threw him down in the middle of them, he came out of him without harming him.

³⁶Everyone was amazed. "What is this message?" they asked each other. "With authority and power he orders the corrupting spirits, and they come out!" ³⁷Word about him spread into every place of the surrounding region.

³⁸He left the synagogue and entered Simon's house. Now Simon's mother-in-law was suffering with a high fever, and they asked him about her. ³⁹He stood over her and rebuked the fever and it left her. Immediately she got up and ministered to them. ⁴⁰At sunset, all those who had any who were sick with various diseases brought them to him. He laid his hands on every one of them and healed them. ⁴¹Demons also came out from many, shouting, "You're the Son of Godde!" But he rebuked them and he didn't let them speak because they knew that he was the Christ.

⁴²The next morning, he left and went to a remote place. The crowds were looking for him. When they found him, they tried to keep him from leaving them. ⁴³But he told them, "I need to announce the good news of Godde's reign to the other towns too, because that's why I was sent." ⁴⁴So he proclaimed the message in the synagogues of Judea.

Chapter Five

Once when he was standing by the lake of Gennesaret, the crowd pressed in on him to hear Godde's message. ²He saw two boats beside the lake, but the fishermen had left them and were washing their nets. ³He got into one of the boats, the one which belonged to Simon, and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

⁴When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch."

⁵"Master," Simon answered, "we worked all night but caught nothing. But because you say so, I'll let down the nets." ⁶When they had done so, they caught so many fish that their nets started to break. ⁷They motioned to their partners in the other boat to come and help them. They came and filled both boats, so that they started to sink. ⁸When Simon Peter saw this, he fell down at Jesus' knees. "Leave me, Lord," he said, "because I'm a guilty man!" ⁹He and the others with him were amazed at the catch of fish they had taken, ¹⁰as were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Don't be afraid. From now on, you'll be fishing for people."

¹¹When they had brought their boats to shore, they left everything and followed him.

¹²Once when he was in one of the towns, there was a man full of leprosy. When he saw Jesus, he fell on his face and begged him. "Lord," he said, "if you want to, you can cure me."

¹³Jesus reached out and touched him. "I want to," he said. "Be cured." Immediately the leprosy left him. ¹⁴He instructed him: "Don't tell anyone, but go, show yourself to the priest, and offer for your cure what Moses said to, as a witness to them." ¹⁵But word about him spread all the more. Large crowds gathered to hear and to be healed from their sicknesses. ¹⁶But he withdrew into the wilderness and prayed.

¹⁷Once on one of those days, when he was teaching, Pharisees and teachers of the Torah were sitting nearby. They had come from every village of Galilee, Judea, and Jerusalem. The Lady's power was with him to heal. ¹⁸People brought a paralyzed man on a mat and tried to carry him in to lay before Jesus.

¹⁹When they weren't able to find a way to carry him in because of the crowd, they went up on the roof

and lowered him down on his mat through the tiles into the middle of the crowd, right in front of Jesus.
²⁰Seeing their trust, he told him, "Friend, you're forgiven."

²¹The scholars and Pharisees started to say to themselves, "Who is this talking sacrilege? Who can forgive except Godde alone?"

²²Knowing what they were thinking, Jesus asked them, "Why are you thinking these things in your hearts? ²³Is it easier to say, 'You're forgiven,' or to say, 'Get up and walk?' ²⁴But to show that the Son of Woman has the right to forgive on earth ..." he said to the paralyzed man, "I say to you, Get up! Take your mat and go home."

²⁵Immediately he got up in front of them, took what he had been lying on, and went home, praising Godde. ²⁶Everyone was amazed and glorified Godde. Filled with awe, they said, "We've seen strange things today!"

²⁷After that he went out and saw a toll collector named Levi sitting at the toll booth. "Follow me," he said. ²⁸He left everything behind, got up, and followed him. ²⁹Then Levi held a great banquet for him in his house. A large crowd of toll collectors and others sat down with them. ³⁰The Pharisees and scholars complained to his disciples. "Why do you eat and drink with the toll collectors and outsiders?" they asked.

³¹Jesus answered, "Those who are healthy have no need for a doctor, but those who are sick do. ³²I didn't come to call the 'just,' but outsiders to change."

³³They said to him, "John's disciples often fast and pray, and so do the disciples of the Pharisees, but yours eat and drink."

³⁴Jesus told them, "How can you make the friends of the groom fast while the groom is still with them? ³⁵The time will come when the groom will be taken from them, and then they'll fast in that day."

³⁶He told them a story too. "No one tears a patch from a new coat and sews it on an old coat, because the new will tear and the patch from the new won't match the old. ³⁷Nor do people put new wine in old wineskins, because the new wine would burst the skins, it would spill, and the skins would be ruined.

³⁸No! New wine must be put into fresh wineskins. ³⁹No one after drinking old wine wants the new, because they say 'the old is better.'"

Chapter Six

Once he was passing through the grain fields on the Sabbath. His disciples plucked the heads of grain, rubbed them in their hands, and ate them. ²Some of the Pharisees asked, "Why are you doing what isn't permissible on the Sabbath?"

³Jesus answered, "Haven't you read what David and those with him did when they were hungry? ⁴How he entered into Godde's house and ate the show bread that only the priests are permitted to eat, and also gave some to those who were with him?" ⁵He said to them, "The Son of Woman is lord of the Sabbath."

⁶Once on another Sabbath he went to their synagogue and taught. A man whose right hand was withered was there. ⁷In an attempt to incriminate him, the scholars and Pharisees watched him to see whether he would heal on the Sabbath. ⁸But he knew what they were thinking. He said to the man who had the withered hand, "Stand up in front of everyone." He arose and stood. ⁹Jesus said to them, "Let me ask you something. Is it permissible to do good or to do harm on the Sabbath? To give life, or to

destroy?" ¹⁰He looked around at all of them and said to the man, "Hold out your hand." When he did, his hand was restored. ¹¹But they were furious and discussed with each other what they might do to Jesus.

¹²Now in those days, he went out to the mountain to pray, and he spent the night in prayer to Godde. ¹³When day came, he called his disciples and chose twelve of them and designated them apostles:

¹⁴Simon, whom he named Peter;
Andrew, his brother;
James;
John;
Philip;
Bartholomew;
¹⁵Matthew;
Thomas;
James, the son of Alphaeus;
Simon, who was called the Zealot;
¹⁶Judas the son of James;
and Judas Iscariot, who became a traitor.

¹⁷He came down with them and stood on a level place. A large crowd of his disciples was there with a large number of the people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They came to hear him and to be healed of their diseases. ¹⁸Those who were troubled by corrupting spirits were cured.

¹⁹The whole crowd tried to touch him, because power went out from him and healed them all.

²⁰He looked up at his disciples and said:

"Blessed are you who are poor,
for yours is Godde's reign.
²¹Blessed are you who hunger now,
for you will be full.
Blessed are you who weep now,
for you will laugh.

²²"Blessed are you when people hate you, criticize you, harass you, and reject your name as evil because of the Son of Woman. ²³Rejoice in that day and jump for joy, because look, your heavenly reward is great; for their ancestors did the same thing to the prophets.

²⁴"But how awful for you who are rich,
For you have already received your encouragement!
²⁵How awful for you who are full now,
for you will be hungry!
How awful for you who are laughing now,
for you will mourn and weep!

²⁶“How awful for you when everyone speaks well of you, because their ancestors did the same thing to the false prophets.

²⁷“But I say to whoever is listening: Love your enemies, do good to those who hate you, ²⁸bless those who curse you, and pray for those who slander you. ²⁹If anyone strikes you on the cheek, offer the other one too. If anyone takes away your coat, don’t withhold your shirt either. ³⁰Give to everyone who asks you, and if anyone takes your things, don’t demand them back.

³¹“Do to other people whatever you want them to do to you. ³²If you love those who love you, what good is it? Even outsiders love those who love them. ³³If you do good to those who do good to you, what good is it? Even outsiders do that. ³⁴If you lend to those from whom you expect repayment, what good is that? Even outsiders lend to outsiders, expecting to be repaid. ³⁵But love your enemies, do good, and lend without expecting repayment. Then your reward will be great and you’ll be children of the Most High, because she’s kind toward those who are ungrateful and evil. ³⁶Be merciful, just as your Mother is merciful.

³⁷“Don’t judge, and you won’t be judged; don’t condemn, and you won’t be condemned; forgive, and you’ll be forgiven. ³⁸Give, and it will be given to you: a good measure, pressed down, shaken together, and running over, will be poured into your lap. You’ll be measured the way that you measure.”

³⁹He told them a story. “Can someone who can’t see guide another person who can’t see? Won’t they both fall into a pit? ⁴⁰A disciple isn’t greater than their teacher, but when they’re fully trained they’ll be like their teacher. ⁴¹Why do you see the speck that’s in your sister’s or brother’s eye, but don’t consider the beam that’s in your own eye? ⁴²Or how can you tell your sister or brother, ‘Let me get that speck out of your eye,’ when you yourself don’t see the beam that’s in your own eye? You hypocrite! First get the beam out of your own eye, and then you can see clearly to get the speck out of your sister’s or brother’s eye.

⁴³“No good tree bears rotten fruit, nor does a rotten tree bear good fruit. ⁴⁴Every tree is known by its own fruit. People don’t gather figs from thorns, nor do they pick grapes from a briar bush. ⁴⁵The person who is good brings good things out of the treasure of their heart, and the person who is evil brings evil out of evil treasure, because their mouth speaks from the overflow of the heart.

⁴⁶“Why do you call me, ‘Lord, Lord,’ and don’t do what I say? ⁴⁷As for everyone who comes to me, hears my words, and acts on them – I’ll show you to whom they can be compared. ⁴⁸They can be compared to someone building a house who dug down deep and laid the foundation on rock. When a flood came, the river beat on that house but couldn’t shake it, because it was well built. ⁴⁹But the one who hears and doesn’t act is like someone who built a house on the ground without a foundation. When the river beat against it, it fell immediately. How great was the ruin of that house!”

Chapter Seven

After he had finished saying all this to the people who were listening, he went to Capernaum. ²A certain centurion’s highly regarded bondservant was sick and about to die. ³When he heard about Jesus, he sent Jewish elders to him, asking him to come and heal his bondservant. ⁴When they approached Jesus, they eagerly begged him. “He’s worthy for you to do this for him, ⁵because he loves our nation and built our synagogue for us.” ⁶So Jesus went with them. When he wasn’t far from the house, the centurion sent

friends to him to say, “Lord, don’t trouble yourself, because I’m not worthy for you to come under my roof. ⁷That’s why I didn’t consider myself worthy to come to you. Just say the word, and my servant will be healed. ⁸I am also placed in a chain of command, having soldiers under me. I tell one, ‘Go,’ and they go; I tell another, ‘Come,’ and they come; I tell my bondservant, ‘Do this,’ and they do it.”

⁹Jesus was amazed at him when he heard these things. He turned to the crowd following him. “I tell you,” he said, “I haven’t found such great trust even in Israel.” ¹⁰Those who were sent returned to the house and found the bondservant healthy.

¹¹Soon afterwards he went to a town called Nain. His disciples and a large crowd went with him. ¹²When he approached the gate of the town, someone who had died was being carried out. He was his mother’s only son, and she was a widow. A considerable crowd from the town was with her. ¹³When the Lord saw her, he had compassion on her.

“Don’t cry,” he told her.

¹⁴He approached the coffin and touched it. The ones carrying it stopped.

“Young man,” he said, “I tell you, arise!”

¹⁵The man who was dead sat up and started to talk, and Jesus gave him back to his mother.

¹⁶Everyone was filled with awe and they glorified God. “A great prophet has risen among us!” they said. “God has visited her people!” ¹⁷Word about him spread throughout Judea and all the surrounding region.

¹⁸John’s disciples reported all these things to him. ¹⁹John called two of them and sent them to the Lord to ask, “Are you the coming one, or should we look for someone else?” ²⁰When they came to him, they said, “John the Baptizer has sent us to you to ask you, ‘Are you the coming one, or should we look for someone else?’”

²¹That very hour he had cured many of diseases, sicknesses, and evil spirits, and gave sight to many who were blind.

²²“Go and tell John what you have seen and heard,” he said. “Those who:

are blind, receive their sight;
are lame, walk;
have leprosy, are cured;
are deaf, hear;
are dead, are raised up;
are poor, have good news announced to them.

²³Blessed is the one who isn’t scandalized by me.”

²⁴When John’s messengers were leaving, he started to talk to the crowds about John. “What did you go out into the desert to see? A reed shaken by the wind? ²⁵Then what did you go out to see? A man wearing fancy clothes? Look, those who wear fancy clothes and live in luxury are in palaces. ²⁶Then what did you go out to see? A prophet? Yes, I say, and much more than a prophet, ²⁷because it is written about him:

‘Look, I send my messenger ahead of you,
who will prepare your path for you.’

²⁸"I say that John is greater than anyone who's been born, but whoever is least in Godde's reign is still greater than he."

²⁹When all the people and the toll collectors heard this, they acknowledged Godde's justice, because they had been baptized by John. ³⁰But the Pharisees and the lawyers rejected Godde's purpose for themselves, because they had not been baptized by John.

³¹"To what, then, can I compare the people of this generation?" Jesus asked. "What are they like? ³²They're like children sitting in the marketplace and calling to each other:

'We played the flute for you,
and you didn't dance.
We mourned,
and you didn't weep.'

³³John the Baptizer didn't come eating bread or drinking wine, and you say, 'He's demonized!' ³⁴The Son of Woman has come eating and drinking, and you say, 'Look, a glutton and a drunk, a friend of toll collectors and outsiders!' ³⁵But Wisdom is vindicated by all her children."

³⁶One of the Pharisees invited Jesus to have dinner with him. He entered the Pharisee's house and sat at the table. ³⁷Now there was a woman in the town who was an outsider. When she learned that he was eating in the Pharisee's house, she brought an alabaster jar of ointment. ³⁸As she stood behind his feet weeping, she started to wet his feet with her tears. Then she wiped them with her hair, kissed his feet, and anointed them with the ointment. ³⁹When the Pharisee who had invited him saw this, he said to himself, "If this man really were a prophet, he would've known who and what kind of woman is touching him – that she's an outsider."

⁴⁰Jesus told him, "Simon, I have something to say to you."

"Say it, Teacher," he said.

⁴¹"Two people owed money to a certain lender. One owed five hundred denarii, and the other fifty.

⁴²When they couldn't pay, he forgave both of them. So which one of them will love him more?"

⁴³"I guess the one who was forgiven more," Simon answered.

He told him, "You're right." ⁴⁴He turned to the woman and said to Simon, "Do you see this woman? I entered your house. You didn't give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. ⁴⁵You didn't kiss me, but she hasn't stopped kissing my feet since I got here. ⁴⁶You didn't anoint my head with oil, but she anointed my feet with ointment. ⁴⁷So I tell you, her many offenses have been forgiven because she loved much. But whoever has been forgiven little loves little."

⁴⁸Then he told her, "You're forgiven."

⁴⁹Those who sat at the table with him started to say to themselves, "Who is this who even forgives offenses?"

⁵⁰He told the woman, "Your trust has given you life. Go in peace."

Chapter Eight

Now after that he went from one town and village to another, proclaiming and announcing the good news of Godde's reign. The twelve were with him,²as well as certain women who had been cured of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out; ³Joanna, the wife of Herod's steward Chuza; Susanna; and many others, who supported them out of their own resources.

⁴When a large crowd was gathering and people from every town were coming to him, he told this story: ⁵"A farmer went out to sow his seed.

"As he sowed, some seed fell by the roadside. It was trampled on, and the birds of the sky devoured it.

⁶"Other seed fell on the rock. When it grew up, it withered because it had no moisture.

⁷"Other seed fell into thorns. The thorns grew up with it and choked it.

⁸"Other seed fell into good soil. When it grew up, it yielded fruit one hundred times as much."

When he said this, he called out, "If anyone has ears, listen up!"

⁹Then his disciples asked him what this story meant.

¹⁰"The mysteries of Godde's reign have been revealed to you," he said, "but I teach the others through stories, so that:

'they may see, even if they don't perceive;
and they may hear, even if they don't understand.'

¹¹"Now here's the story: The seed is Godde's message. ¹²Those by the roadside are those who've heard; then the devil comes and takes away the message from their hearts, so that they may not trust and be given life.

¹³"Those on the rock are the ones who joyfully accept the message when they hear it, but it doesn't sink in. They trust for a while, then fall away when the time of testing comes.

¹⁴"What fell among thorns are those who've heard, but as they go on their way they're choked by life's concerns, money, and pleasures, and they don't mature.

¹⁵"What was on good soil are those who hear the message, cling to it with an honest and good heart, and patiently bear fruit.

¹⁶"No one lights a lamp and hides it under a jar or puts it under a bed. Instead, they put it on a stand, so that those who come in may see the light. ¹⁷Nothing is hidden that won't be revealed, nor secret that won't be made known and come to light. ¹⁸Consider this: Whoever has will be given more, and whoever doesn't have will lose even what little they seem to have."

¹⁹Then his mother and brothers came to him, but they couldn't join him because of the crowd.

²⁰Someone announced to him, "Your mother and brothers are outside, wanting to see you."

²¹But he told them, "My mother, my sisters, and my brothers are those who hear Godde's message and do it."

²²Now on one of those days he got into a boat with his disciples and told them, "Let's go over to the other side of the lake." So they set out, ²³but he fell asleep while they sailed. A windstorm swept down

on the lake and the boat was being swamped, and they were in danger. ²⁴They woke him up. "Master, master!" they cried. "We're dying!"

He woke up and rebuked the wind and the surging waters. They died down, and all was calm. ²⁵He asked, "Where's your trust?" They were afraid and amazed. "Who is this?" they asked each other. "He gives orders to even the winds and the water, and they obey him!"

²⁶They sailed to the country of the Gerasenes, which is opposite Galilee. ²⁷When Jesus stepped ashore, a certain demonized man from the town met him. For a long time he hadn't worn any clothes or lived in a house, but had lived in the tombs. ²⁸When he saw Jesus, he cried out and bowed before him, crying out with a loud voice, "What do you want with me, Jesus, Son of the Most High Godde? I beg you, don't harass me!" ²⁹For Jesus was instructing the corrupting spirit to come out of the man, because it had often seized him. He was kept under guard, bound with chains and shackles. Breaking the chains apart, he was driven by the demon into the wilderness.

³⁰"What's your name?" Jesus asked.

"Legion," he said, because many demons had entered him. ³¹They begged him not to order them into the abyss.

³²Now there was a herd of many pigs feeding near the mountain. They begged him to let them enter the pigs.

He gave them permission. ³³The demons came out of the man and entered the pigs. The herd charged down the steep bank into the lake and drowned. ³⁴When those who fed them saw what had happened, they ran away and spread the news in the town and in the countryside.

³⁵People went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out. He was sitting at Jesus' feet, clothed, and in his right mind. They were afraid. ³⁶Those who had seen it told them how the one who had been oppressed by demons was healed. ³⁷All the people of the surrounding region of the Gerasenes asked him to leave them, because they were overcome with fear. So he got into the boat and returned. ³⁸The man from whom the demons had gone out begged to go with him, but Jesus sent him away. ³⁹"Go back to your house," he said, "and tell everything Godde has done for you." He left, proclaiming throughout the whole town everything Jesus had done for him.

⁴⁰Now when Jesus returned, the crowd welcomed him, because they were all expecting him. ⁴¹Then a man named Jairus, a leader of the synagogue, came and fell down at Jesus' feet, begging him to come to his house ⁴²because his only daughter, about twelve years old, was dying. But as he went, the crowds pressed in on him.

⁴³There was a woman who had hemorrhages for twelve years. She had spent all she had on doctors, but no one could cure her. ⁴⁴She came up behind him and touched the tassel of his coat. Immediately her hemorrhage stopped.

⁴⁵"Who touched me?" Jesus asked.

When everyone denied it, Peter said, "Master, the surrounding crowds are pressing in on you."

⁴⁶But Jesus said, "Someone touched me, because I know that power has gone out from me." ⁴⁷When the woman saw that she couldn't go unnoticed, she came trembling and fell down before him. She told him in front of everybody why she had touched him and how she had been healed immediately.

⁴⁸"Daughter," he said, "your trust has healed you. Go in peace."

⁴⁹While he was still speaking, someone came from the synagogue leader's house. "Your daughter is dead," they said. "Don't bother the Teacher anymore."

⁵⁰But when Jesus heard this, he answered, "Don't be afraid, only trust, and she'll be healed."

⁵¹When he came to the house, he didn't allow anyone to enter with him except Peter, John, James, and the child's mother and father. ⁵²They were all crying and mourning for her. "Don't cry," he said. "She isn't dead, but sleeping."

⁵³They laughed at him because they knew that she was dead. ⁵⁴But taking her by the hand, he called out, "Child, get up!" ⁵⁵Her spirit returned and she got up immediately. He instructed them to give her something to eat. ⁵⁶Her parents were amazed, but he instructed them not to tell anyone what had happened.

Chapter Nine

When he called the twelve together, he gave them power and authority over all the demons, and to cure diseases. ²He sent them out to proclaim Godde's reign and to heal those who were sick. ³He told them, "Take nothing for your journey — no staff, no bag, no bread, no money — not even an extra shirt. ⁴Whenever you enter a house, stay there until you leave that town. ⁵Whenever they don't welcome you, shake the dust off your feet as you leave that town as a warning to them." ⁶They left and went through the villages, announcing the good news and healing everywhere.

⁷Now King Herod heard of all the things that were happening. He was confused because some were saying that John had risen from the dead, ⁸and others that Elijah had appeared, and still others that one of the ancient prophets had arisen. ⁹"I beheaded John," Herod said. "So who is this I'm hearing about?" He tried to see him.

¹⁰When the apostles returned, they told Jesus what they had done. Then he took them and withdrew to a town called Bethsaida. ¹¹But the crowds found out and followed him. He welcomed them, spoke to them about Godde's reign, and cured those who needed healing.

¹²When the day was drawing to a close, the twelve approached him. "Send the crowd away," they said, "so that they can go into the surrounding villages and country to find lodging and get something to eat, because we're in a remote place."

¹³But Jesus answered, "You give them something to eat."

"We don't have any more than five loaves and two fish," they said, "unless we go and buy food for all these people." ¹⁴(There were about five thousand.)

He told his disciples, "Have them sit down in groups of about fifty each." ¹⁵They did so, and everyone sat down. ¹⁶He took the five loaves and two fish, and looking up to heaven, he prayed. He broke them and gave them to the disciples to share with the crowd. ¹⁷They all ate until they were satisfied. They picked up what was left over, twelve baskets of broken pieces.

¹⁸Once when he was praying alone and the disciples were with him, he asked them, "Who do the crowds think that I am?"

¹⁹"John the Baptizer," they said. "Others say Elijah, but others, that one of the ancient prophets has arisen."

²⁰"But who do you say that I am?" he asked.

Peter answered, "The Christ of Godde."

²¹But he warned them and instructed them not to tell this to anyone. ²²"The Son of Woman has to suffer many things," he said, "and be rejected by the elders, chief priests, and scholars, be killed, and on the third day be raised up."

²³He told everyone, "Whoever wants to follow me, let them deny themself, take up their cross every day, and follow me; ²⁴because whoever wants to gain their life will lose it, and whoever will lose their life for my sake will gain it. ²⁵What good does it do someone if they gain the whole world but lose or forfeit themself? ²⁶If anyone is ashamed of me and my words, the Son of Woman will be ashamed of them when he comes in his glory and in the glory of the Mother and of the holy angels. ²⁷Believe me when I say that some people standing here won't die before they see Godde's reign."

²⁸About eight days later, he took Peter, John, and James up onto the mountain to pray. ²⁹As he was praying, the appearance of his face changed, and his clothing became dazzling white. ³⁰Suddenly two men were talking with him: Moses and Elijah ³¹appeared in glory, talking about his exodus which he was about to accomplish in Jerusalem.

³²Now Peter and his companions were overcome with sleep, but when they were fully awake, they saw his glory and the two men standing with him. ³³As they were leaving him, Peter told Jesus, "Master, it's a good thing we're here. Let's put up three tents: one for you, one for Moses, and one for Elijah." (He didn't know what he was talking about.)

³⁴While he was speaking, a cloud formed and overshadowed them. They were afraid as they entered the cloud. ³⁵A voice came out of the cloud: "This is my Son, my Chosen One! Listen to him!" ³⁶After the voice spoke, Jesus was all alone. They kept quiet and didn't tell anyone at that time anything they had seen.

³⁷The next day, when they had come down from the mountain, a large crowd met him. ³⁸A man from the crowd shouted, "Teacher, I beg you to look at my son, because he's my only child! ³⁹Look, a spirit seizes him and he suddenly screams. It shakes him until he foams at the mouth! It mauls him and hardly ever leaves him. ⁴⁰I begged your disciples to cast it out, but they couldn't."

⁴¹Jesus answered, "You distrustful and stubborn generation! How long will I be with you and put up with you? Bring your son here."

⁴²While he was still approaching, the demon threw him down and shook him. But Jesus rebuked the corrupting spirit, healed the boy, and gave him back to his father. ⁴³They were all amazed at how great Godde is.

While everyone was marveling about all the things he was doing, he told his disciples, ⁴⁴"Listen carefully to what I'm going to tell you: The Son of Woman is about to be handed over to others."

⁴⁵But they didn't understand what he meant. It was hidden from them so that they couldn't get it, and they were afraid to ask him what he meant.

⁴⁶An argument broke out among them as to which of them was the greatest. ⁴⁷Knowing what they were thinking in their hearts, Jesus invited a child to stand by him ⁴⁸and told them, "Whoever welcomes this child in my name welcomes me. Whoever welcomes me welcomes the one who sent me, because whoever is least among you all, this is the one who's great."

⁴⁹"Master," John said, "we saw someone casting out demons in your name. We tried to stop him because he doesn't follow with us."

⁵⁰But Jesus told him, "Don't try to stop him, because whoever isn't against you is for you."

⁵¹As the time approached for him to be taken up, he made up his mind to go to Jerusalem ⁵²and sent messengers ahead of him. They went into a Samaritan village to make arrangements for him. ⁵³But the people there didn't welcome him, because he was heading for Jerusalem. ⁵⁴When the disciples James and John saw this, they asked, "Lord, do you want us to call down fire from the sky to destroy them?" ⁵⁵But he turned and rebuked them, ⁵⁶and they went to another village.

⁵⁷As they went down the road, someone told him, "I'll follow you wherever you go."

⁵⁸"The foxes have holes and the birds of the sky have nests," Jesus answered, "but the Son of Woman has nowhere to rest."

⁵⁹He said to someone else, "Follow me!"

But they said, "Lord, let me go and bury my father first."

⁶⁰But he answered, "Let the dead bury their own dead, but you go and announce Godde's reign."

⁶¹Someone else said, "I'll follow you, Lord, but first let me say goodbye to my family."

⁶²But Jesus told him, "No one who puts a hand to the plow and looks back is fit for Godde's reign."

Chapter Ten

After that the Lord appointed seventy-two others and sent them on ahead of him in pairs to every town and place where he was about to go. ²He told them, "The harvest really is plentiful, but the workers are few. So pray that the Lady of the harvest will send workers into her fields. ³Go! Look, I send you out like lambs among wolves. ⁴Don't carry a purse, bag, or shoes. Don't greet anyone on the road. ⁵As you enter a house, first say, 'Peace to this house.' ⁶If a peaceful person is there, let your blessing rest on them; but if not, take back your blessing. ⁷Stay in the same house, eating and drinking whatever they give you, because the worker is worthy of their wages. Don't move around from house to house. ⁸If they welcome you in whatever town you enter, eat whatever is set before you. ⁹Heal those who are sick there and tell them, 'Godde's reign is at hand!' ¹⁰But if they don't welcome you in whatever town you enter, go out into its streets and say, ¹¹'We're wiping from our feet even the dust from your town against you. But know this: Godde's reign is at hand!' ¹²I'm telling you that in the coming judgment, it will be better for Sodom than for that town!

¹³"How awful for you, Chorazin! How awful you, Bethsaida! If the great deeds done in your midst had been done in Tyre and Sidon, they would have changed a long time ago in sackcloth and ashes. ¹⁴But it will be better for Tyre and Sidon than for you in the coming judgment! ¹⁵You, Capernaum, who have risen so high – you will fall down to Hades! ¹⁶Whoever listens to you listens to me. Whoever rejects you rejects me, and whoever rejects me rejects the one who sent me."

¹⁷The seventy-two returned with joy. "Lord," they said, "even the demons submit to us in your name!"

¹⁸He told them, "I saw the Satan fall like lightning from the sky. ¹⁹Look, I've given you authority to trample on serpents and scorpions, and over all the power of the enemy. Nothing will hurt you. ²⁰Nevertheless, don't rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

²¹Then Jesus rejoiced in the Holy Spirit. "Thank you, Mother, Lady of heaven and earth," he said, "for hiding these things from the wise and learned and revealing them to infants. Yes, Mother, this was

what you wanted. ²²My Mother has given me everything. No one knows who the Son is except the Mother, or who the Mother is except the Son, and the one to whom the Son wants to reveal her."

²³Then he turned to his disciples and said privately, "Blessed are the eyes that see what you see. ²⁴I tell you that many prophets and rulers wanted to see what you see, but didn't see it; and to hear what you hear, but didn't hear it."

²⁵A certain lawyer stood up to test him. "Teacher," he asked, "what do I need to do to inherit eternal life?"

²⁶"What is written in the Torah?" Jesus asked him. "How do you read it?"

²⁷He answered, "Love the Lady your Godde with all your heart, all your soul, all your strength, and all your mind; and your neighbor as yourself."

²⁸"You're right," Jesus said. "Do this and you'll live."

²⁹But he wanted to justify himself, so he asked Jesus, "And who's my neighbor?"

³⁰Jesus answered, "A certain man was going down from Jerusalem to Jericho when he fell among robbers. They stripped him, beat him, and went away, leaving him half dead.

³¹By chance a certain priest was going down the same road. When he saw him, he passed by on the other side.

³²"So too, a Levite came to the place, saw him, and passed by on the other side.

³³But a certain Samaritan traveling that way came where he was. When he saw him, he was filled with compassion. ³⁴He went to him and bandaged his wounds, pouring on oil and wine. He put him on his own animal, brought him to an inn, and took care of him. ³⁵The next day he took out two denarii and gave them to the innkeeper. 'Take care of him,' he said. 'When I return, I'll reimburse you for whatever else you spend.'

³⁶"Now which of these three do you think was a neighbor to the one who fell into the hands of the robbers?"

³⁷"The one who showed him mercy," he answered.

"Go and do the same," Jesus told him.

³⁸As they went on their way, he entered a certain village where a woman named Martha welcomed him. ³⁹She had a sister called Mary, who sat at Jesus' feet listening to his message. ⁴⁰But Martha was distracted by much ministry. She came to him and asked, "Lord, don't you care that my sister left me to minister alone? Tell her to help me."

⁴¹"Martha, Martha," the Lord answered, "you're worried and troubled about many things, ⁴²but only one thing is necessary. Mary has chosen what's better, and it won't be taken away from her."

Chapter Eleven

Once he was praying in a certain place. When he finished, one of his disciples told him, "Lord, teach us to pray just as John taught his disciples."

²He told them, "When you pray, say:

'Mother,
We honor your holy name.
Let your reign come.'

³Give us our daily bread each day.
⁴Forgive us our wrongdoings,
because we also forgive everyone who's indebted to us.
Do not put us in harm's way."

⁵He told them, "Let's say you go to a friend at midnight and tell him, 'Friend, lend me three loaves of bread, ⁶because a friend of mine has arrived from a journey and I don't have any food for him!' ⁷And he answers from inside, 'Don't bother me! The door is already locked and my children and I are in bed. I can't get up and give you anything.' ⁸I tell you, even though he won't get up and give it to him because he's his friend, nevertheless because of his persistence he'll get up and give him as much as he needs.

⁹"I tell you, ask and you will receive. Look and you will find. Knock and it will be opened for you, ¹⁰because everyone who asks receives. The one who looks finds. To one who knocks it will be opened. ¹¹Which of you mothers or fathers, if your child asks for a fish, will give them a serpent? ¹²Or if they ask for an egg, will give them a scorpion? ¹³If you, bad as you are, know how to give good gifts to your children, how much more will your heavenly Mother give the Holy Spirit to those who ask her!"

¹⁴He was casting out a demon that couldn't speak. Now when the demon came out, the person who couldn't speak started talking. The crowds were amazed. ¹⁵But some of them said, "He casts out demons because Beelzebul, the prince of the demons, gives him the power."

¹⁶Others tested him, looking for him to show a sign from heaven. ¹⁷Knowing what they were thinking, Jesus told them, "Every divided empire is devastated, and a divided house will fall. ¹⁸If the Satan is divided, how will its empire endure? You say that I cast out demons because Beelzebul gives me the power. ¹⁹But if Beelzebul gives me power to cast out demons, who gives your people power to cast them out? So they prove you wrong. ²⁰But if the finger of Godde gives me the power to cast out demons, then Godde's reign has come to you! ²¹When the strong, fully armed, guards their own dwelling, their possessions are safe. ²²But when someone stronger attacks and overcomes them, they take away their trusted armor and divide the loot.

²³"Whoever isn't with me is against me, and whoever doesn't gather with me, scatters. ²⁴When the corrupting spirit leaves, it journeys through arid places looking for rest, but doesn't find it. Then it says, 'I'll return to the place I left'; ²⁵and when it comes back, it finds it swept and organized. ²⁶Then it goes out and brings seven other spirits that are even worse, and they enter and live there. That person ends up even worse off than before."

²⁷While he was saying these things, a certain woman from the crowd raised her voice and called out, "Blessed is the womb that bore you, and the breasts that nursed you!"

²⁸But he said, "On the contrary, blessed are those who listen to the message of Godde and keep it."

²⁹As the crowds grew larger, he started to say, "This is an evil generation. It seeks a sign, but no sign will be provided except the sign of Jonah. ³⁰As Jonah became a sign to the Ninevites, so the Son of Woman will be a sign to this generation. ³¹The queen of the South will rise up in the judgment with the people of this generation and will condemn it, because she came from the ends of the earth to hear Naamah and Solomon's wisdom; and look, something greater than Naamah and Solomon is here. ³²The people of Nineveh will rise up in the judgment with this generation and will condemn it, because they changed at the proclamation of Jonah, and look, someone greater than Jonah is here."

³³"No one lights a lamp and puts it in a cellar or under a basket, but on a stand, so that those who come in may see the light. ³⁴Your eye is the body's lamp. When your eye is fine, your whole body is full of light. When your eye is bad, your body is in the dark. ³⁵See to it, then, that your light isn't dark. ³⁶So if your whole body is full of light, with no part dark in it, it'll be just as full of light as when a lamp shines its light on you."

³⁷While he was talking, a Pharisee invited him to dinner. He went in and sat at the table. ³⁸When the Pharisee saw it, he was amazed that Jesus didn't first wash before dinner. ³⁹The Lord told him, "Now you Pharisees clean the outside of your cup and dish, but inside you're full of greed and evil. ⁴⁰Fools! Didn't the one who made the outside make the inside too? ⁴¹But give what's inside for donations, and look, everything will be clean for you. ⁴²But how awful for you Pharisees! You set aside mint and rue and all other herbs, but you ignore justice and Godde's love. You should've done these without ignoring the others. ⁴³How awful for you Pharisees! You love the best seats in the synagogues and the greetings in the marketplaces. ⁴⁴How awful for you, because you're like unmarked graves which people walk on without knowing it."

⁴⁵One of the lawyers told him, "Teacher, when you say these things, you insult us too."

⁴⁶"How awful for you lawyers too," he said, "because you load people with burdens that are hard to bear, but you yourselves won't even lift a finger to help them. ⁴⁷How awful for you, because you build the tombs of the prophets whom your ancestors killed. ⁴⁸So you prove that you agree with what your ancestors did, because they killed them and you build their tombs. ⁴⁹So Godde's Wisdom said, 'I'll send prophets and apostles to them. Some of them they'll kill and harass, ⁵⁰so that this generation will be guilty of the blood of all the prophets shed from the beginning of the world, ⁵¹from the blood of Abel to the blood of Zachariah, who died between the altar and the sanctuary.' Yes, I say that this generation will be held responsible. ⁵²How awful for you lawyers, because you've taken away the key of knowledge. You haven't entered yourselves, and you haven't allowed those who are entering to enter."

⁵³When he left from there, the scholars and the Pharisees started to get very hostile and to question him about many things. ⁵⁴They plotted to catch him in something he might say.

Chapter Twelve

Meanwhile, when a crowd of so many thousands had gathered that they were trampling on each other, he started to speak to his disciples first. "Watch out for the yeast of the Pharisees, which is hypocrisy. ²But nothing is veiled that won't be unveiled, nor hidden that won't be made known. ³Whatever you've said in the darkness will be heard in the light; and whatever you've whispered behind closed doors will be proclaimed from the housetops.

⁴"I tell you, my friends, don't be afraid of those who kill the body, and after that can do no more. ⁵But I'll show you whom to fear: Fear the one who can kill the body and then has the power to take you out with the trash and incinerate you. Yes, I tell you, fear that one!"

⁶"Don't five sparrows cost two pennies? Not one of them is forgotten by Godde. ⁷Even the very hairs of your head are all numbered. Don't be afraid, because you're more valuable than many sparrows.

⁸"I tell you, whoever acknowledges me in front of others, the Son of Woman will acknowledge in front of Godde's angels. ⁹But one who denies me in front of others will be denied in front of Godde's angels. ¹⁰Everyone who speaks out against the Son of Woman will be forgiven, but whoever slanders the

Holy Spirit won't be forgiven. ¹¹When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how to defend yourselves or what to say, ¹²because the Holy Spirit will teach you at that time what you should say."

¹³Someone in the crowd told him, "Teacher, tell my sisters and brothers to divide our inheritance with me."

¹⁴But he told him, "Friend, who made me a judge or arbitrator over you?" ¹⁵Then he told them, "Watch out! Be on your guard against all kinds of greed, because life doesn't consist in the abundance of possessions."

¹⁶Then he told them a parable. He said, "The land of a certain rich man yielded an abundant harvest. ¹⁷'What should I do?' he thought to himself. 'I don't have room to store my crops.' ¹⁸He said, 'This is what I'll do. I'll tear down my barns, and build bigger ones, and I'll store all my grain and my goods there. ¹⁹I'll tell myself, 'You have plenty of goods stored up to last many years. Relax! Eat, drink, and be merry.'"

²⁰"But Godde told him, 'You fool! Tonight your life is demanded from you. Then who will get what you've prepared for yourself?' ²¹That's how it is with the one who stores up things for himself but aren't rich toward Godde."

²²He told his disciples, "So I say don't be anxious about your life, about what you'll eat; or about your body, what you'll wear. ²³Life is more than food, and the body more than clothes. ²⁴Consider how the ravens don't sow or reap. They have no warehouse or barn, yet Godde feeds them. You're so much more valuable than the birds! ²⁵Which of you can add a moment to your life by being anxious? ²⁶So if you can't do such a small thing, why be anxious about the rest? ²⁷Consider how the lilies grow. They don't work or spin, yet believe me when I say that even Naamah and Solomon in all their glory weren't dressed like one of these. ²⁸But if Godde clothes the grass of the field, which is here today and is thrown into the oven tomorrow, she'll clothe you much more, you who have little trust! ²⁹Don't keep looking for what you're going to eat or what you're going to drink; don't worry about it. ³⁰The Gentiles of the world look for all these things, and your Mother knows that you need them. ³¹Instead, look for Godde's reign, and these things will be given to you too. ³²Don't be afraid, little flock, because your Mother is pleased to give you the reign. ³³Sell what you have and make donations. Make purses for yourselves that don't wear out, an inexhaustible treasure in heaven where no robber can get to it and no moth can destroy it. ³⁴Because where your treasure is, there your heart will be too.

³⁵"Be dressed for action and keep your lamps burning. ³⁶Be like people watching for their master to return from a wedding, so that when he comes and knocks they can open the door for him right away.

³⁷Blessed are those bondservants whose master finds them watching when he comes. Believe me when I say that he'll take off his coat, let them sit down, and come and minister to them. ³⁸They'll be blessed if he comes in the middle of the night or near dawn and finds them ready. ³⁹But know this: If the master of the house had known at what time the thief was coming, he would've kept watch, he would not have let his house be broken into. ⁴⁰So be ready, because the Son of Woman will come when you don't expect it."

⁴¹"Lord," Peter asked, "are you telling this story to us, or to everyone?"

⁴²The Lord answered, "Then who is the trustworthy and wise manager whose lord has set them over the household servants to give their rations when it's time? ⁴³Blessed is that bondservant if their lord finds them doing so when he comes. ⁴⁴Believe me when I say that he'll set him over all that he owns. ⁴⁵But if that bondservant says in their heart, 'My lord's coming is delayed,' and begins to beat the servants and

the maids and to eat and drink and get drunk,⁴⁶the lord of that bondservant will come when they don't expect it, at a time that they don't know, and will rip them to shreds and throw them out with those who are distrustful.⁴⁷The bondservant who knows their lord's will, but doesn't get ready or do what was wanted, will be beaten with many blows.⁴⁸But the one who doesn't know and does what's worthy of punishment will be beaten with few blows. Much will be required from everyone who's been given much; and even more will be required from the one who's been given much more.

⁴⁹"I came to cast fire on the earth, and how I wish it were already kindled!⁵⁰But I have to undergo a baptism, and how distressed I am until it's done!⁵¹Do you think that I came to bring peace on earth? No, I say, but rather division!⁵²From now on, five will be divided in one house, three against two and two against three.

⁵³Father will be divided against son,
and son against father;
mother against her daughter,
and daughter against her mother;
mother-in-law against her daughter-in-law,
and daughter-in-law against her mother-in-law."

⁵⁴He told the crowds, "When you see a cloud rising in the west, you immediately say, 'It's going to rain' – and it does.⁵⁵And when a south wind blows, you say, 'It's going to be hot' – and it is.⁵⁶Hypocrites! You know how to interpret the appearance of the earth and the sky. Why don't you know how to interpret the present time?⁵⁷Why don't you judge for yourselves what's just?⁵⁸When you're going with your adversary to appear before the magistrate, do your best to settle the case on the way there, or your adversary may drag you to the judge, and the judge hand you over to the officer, and the officer throw you into prison.⁵⁹I say that you won't get out of there by any means until you've paid the very last penny."

Chapter Thirteen

At that time some who were there told him about the Galileans whose blood Pilate had mixed with their sacrifices.²He asked them, "Do you think that these Galileans were any worse than all other Galileans because they suffered this way?³I say to you, no! But unless you change, you'll all perish in the same way.⁴Or those eighteen people who were killed when the tower of Siloam fell on them – do you think that they were any worse than everyone living in Jerusalem?⁵I say to you, no! But unless you change, you'll all perish in the same way."

⁶Then he told this story: "A certain man had a fig tree planted in his vineyard. He went looking for fruit on it, but didn't find any.⁷He told the gardener, 'Look, for three years I've been coming to look for fruit on this fig tree, and I haven't found any. So cut it down! Why waste the soil?'

⁸"Master," he answered, 'leave it alone this year too. I'll dig around it and fertilize it.⁹If it bears fruit, fine; but if not, after that, you can cut it down.'"

¹⁰Now he was teaching in one of the synagogues on the Sabbath.¹¹A woman there had been crippled by a spirit for eighteen years. She was bent over and unable to stand up straight.¹²When Jesus saw her,

he called her over. "Woman," he told her, "you're freed from your sickness!" ¹³He laid his hands on her. She immediately stood up straight and glorified Godde.

¹⁴The synagogue leader became indignant that Jesus had healed on the Sabbath. "There are six days for work," he was telling the crowd, "so come on those days to be healed, but not on the Sabbath!"

¹⁵"Hypocrites!" the Lord answered. "Doesn't each of you free their ox or donkey from the manger on the Sabbath and lead it away to drink? ¹⁶Shouldn't this woman, a daughter of Sarah and Abraham whom the Satan has bound for eighteen long years, be freed from this bondage on the Sabbath?"

¹⁷When he said these things, all who opposed him were ashamed, but the whole crowd rejoiced over all the glorious things he was doing.

¹⁸He asked, "What is Godde's reign like? To what should I compare it? ¹⁹It can be compared to a mustard seed which a man sowed in his garden. It grew and became a tree, and the birds of the sky nested in its branches."

²⁰Again he asked, "To what should I compare Godde's reign? ²¹It can be compared to yeast which a woman hid in fifty pounds of flour until it was all leavened."

²²He traveled through towns and villages, teaching and making his way to Jerusalem. ²³Someone asked him, "Lord, are only a few being given life?"

He told them, ²⁴"Strive to enter by the narrow door, because I say to you that many will seek to enter but won't be able to. ²⁵When the master of the house gets up and shuts the door, you'll stand outside and start to knock on it. 'Lord, open the door!' you'll say.

"Then he'll answer, 'I don't know you or where you come from.'

²⁶"Then you'll start to say, 'We ate and drank with you, and you taught in our streets.'

²⁷"But he'll say, 'I don't know where you come from. Go away, all you who do injustice!' ²⁸There will be weeping and grinding of teeth when you see Sarah and Abraham, Rebekah and Isaac, Leah, Rachel, and Jacob, and all the prophets in Godde's reign, but you yourselves are thrown out. ²⁹They'll come from east and west, north and south, and will dine in Godde's reign. ³⁰Look, those who are last will be first, and those who are first will be last."

³¹At that time some Pharisees approached him. "Go away," they told him, "and get out of here, because King Herod wants to kill you."

³²He told them, "Go and tell that fox, 'Look, I'm casting out demons and performing cures today and tomorrow, and on the third day I'll reach my goal. ³³But I have to press on today, tomorrow, and the next day, because a prophet can't die outside of Jerusalem!'

³⁴"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I would've gathered your children together, like a hen gathers her chicks under her wings, but you would not! ³⁵Look, your house is left to you deserted. But I say that you won't see me again until you say, 'Blessed is the one who comes in the name of the Lady!'"

Chapter Fourteen

One Sabbath, he went to dine in the house of a leading Pharisee. They were watching him closely. ²A certain man suffering from dropsy was right in front of him. ³Jesus asked the lawyers and Pharisees, "Is it permissible to heal on the Sabbath, or not?"

⁴But they were silent.

Taking hold of the man, he healed him and sent him away.⁵ Then he asked them, “If any of you had a child or an ox that fell into a well on a Sabbath, wouldn’t you immediately pull them out?”

⁶They couldn’t say anything.

When he noticed how the guests chose the best seats, he told them a story.⁸ “When someone invites you to a wedding feast, don’t sit in the best seat, in case someone more distinguished than you may have been invited.⁹ The host who invited both of you would come and tell you, ‘Give your place to this person.’ Then you’d have to move to the lowest place in disgrace.¹⁰ But when you’re invited, go and sit in the lowest place so the host can come and tell you, ‘Friend, move up higher.’ Then you’ll be honored in the presence of all the other guests.¹¹ Whoever is exalted will be humbled, and whoever is humbled will be exalted.”

¹²He also told the host, “When you prepare a luncheon or a dinner, don’t invite your friends, your sisters and brothers, your relatives, or your rich neighbors, in case they invite you too and you’d be repaid.¹³ But when you prepare a banquet, invite those who are poor, disabled, lame, or blind.¹⁴ Then you’ll be blessed. Although they can’t repay you, you’ll be repaid in the resurrection of the just.”

¹⁵When one of the dinner guests heard these things, he told him, “Blessed is anyone who will feast in Godde’s reign!”

¹⁶But he told him, “Someone planning a great dinner invited many guests.¹⁷ When dinner was ready, they sent their bondservant to tell the invited guests, ‘Come, because it’s ready now!’¹⁸ But they all started to make excuses.

¹⁹“The first said to the bondservant, ‘I’ve bought a farm, and I need to go see it. Please excuse me.’

²⁰“Another said, ‘I’ve bought five pairs of oxen, and I need to try them out. Please excuse me.’

²¹“Another said, ‘I’ve just got married, so I can’t come.’

²²“That bondservant went back and told the master all this. Then the master of the house became angry and told the bondservant, ‘Hurry into the streets and alleys of the town, and bring in those who are poor, disabled, blind, and lame.’

²³“‘Master,’ the bondservant said, ‘your instructions have been carried out, but there’s still room for more.’

²⁴“The master told the bondservant, ‘Go out to the highways and hedges and urge people to come in so that my house may be filled,²⁵because I tell you that none of those who were invited will get a taste of my dinner.’”

²⁶Now large crowds were going with him. He turned and told them, ²⁷“Whoever comes to me and doesn’t disregard their father, mother, wife, children, brothers, and sisters – yes, even their own life – they can’t be my disciple.²⁸ Whoever doesn’t carry their own cross and join me can’t be my disciple.

²⁹“Which of you wants to build a tower, but doesn’t first sit down and figure out the cost to see whether they have enough to finish the job?³⁰ Otherwise, when they’ve laid the foundation and aren’t able to finish it, everyone who sees what happened starts to mock them.³¹ This person started to build,’ they say, ‘but can’t finish the job!’³² Or what ruler, going out to wage war against another ruler, doesn’t first sit down and consider whether they’re able with ten thousand to meet the one who opposes them with twenty thousand?³³ If they’re not, they send a delegation while the other is still far away and ask for terms of peace.³⁴ In the same way, none of you can be my disciple without renouncing all their possessions.

³⁴“Salt is good, but if it has lost its flavor, how can you get it back? ³⁵It’s no good for the soil or the manure pile. It’s thrown away. If anyone has ears, listen up!”

Chapter Fifteen

Now all the toll collectors and outsiders were crowding around him to listen. ²The Pharisees and the scholars grumbled, “This one welcomes outsiders and even eats with them!”

³So he told them this story: ⁴“Which of you, if you had a hundred sheep and lost one of them, wouldn’t leave the ninety-nine in the wilderness and go after the one that got lost until they find it? ⁵When they find it, they rejoice and carry it on their shoulders. ⁶When they come home, they call together their friends and neighbors. ‘Rejoice with me,’ they say, ‘because I’ve found my sheep that was lost!’ ⁷I tell you that in the same way there will be more joy in heaven over one wrongdoer who changes than over ninety-nine just people who don’t need to change.

⁸“Or what woman with ten silver coins, if she loses one, wouldn’t light a lamp, sweep the house, and look everywhere until she found it? ⁹When she finds it, she calls together her friends and neighbors. ‘Rejoice with me,’ she says, ‘because I’ve found the coin that was lost!’ ¹⁰In the same way, I tell you, Godde’s angels rejoice over one wrongdoer who changes.”

¹¹“A certain man had two sons,” he continued. ¹²“The younger one told his father, ‘Father, give me my share of your estate.’ So he divided his property between them.

¹³“Not long after that, the younger son got together all he had and traveled to a distant country, where he squandered his property with loose living. ¹⁴After he had spent everything, a severe famine spread throughout that country, and he started to be in need. ¹⁵He went and hired himself out to one of the citizens of that country, who sent him into the fields to feed pigs. ¹⁶He longed to eat the pods that the pigs were eating, but no one gave him anything. ¹⁷When he came to his senses, he said, ‘How many of my father’s hired hands have bread enough to spare, and here I am dying of hunger! ¹⁸I’ll get up, go to my father, and tell him, “Father, I’ve wronged both heaven and you. ¹⁹I’m no longer worthy to be called your son. Treat me like one of your hired hands.”’

²⁰“He got up and went to his father. But while he was still far off, his father saw him and was filled with compassion. He ran to his son, threw his arms around him, and kissed him. ²¹The son told him, ‘Father, I’ve wronged both heaven and you. I’m no longer worthy to be called your son.’

²²“But the father said to his bondservants, ‘Quick! Bring out the best robe and put it on him. Put a ring on his hand and shoes on his feet. ²³Bring the prize calf, kill it, and let’s celebrate with a feast, ²⁴because this son of mine was dead, but now he’s alive again. He was lost, but now is found!’ They started to celebrate.

²⁵“Now his older son was in the field. When he approached the house, he heard music and dancing. ²⁶He called one of the servants over and asked what was going on.

²⁷“‘Your brother is here,’ he told him, ‘and your father has killed the prize calf, because he got him back safe and sound.’

²⁸He was so angry he didn’t want to go in. So his father came out and begged him. ²⁹But he told his father, ‘Look, all these years I’ve worked for you like a bondservant, and I never disobeyed a single precept of yours, but you never gave me even a young goat so I could celebrate with my friends. ³⁰But

when this son of yours returned, the one who squandered your property with sex workers, you killed the prize calf for him!'

³¹"He told him, 'Son, you're always with me, and everything I have is yours. ³²But we had to celebrate and rejoice, because this brother of yours was dead, but now he's alive again. He was lost, but now is found!'"

Chapter Sixteen

Then he told his disciples, "A certain rich man had a manager who was accused of squandering his possessions. ²So he called him in and asked him, 'What is this that I'm hearing about you? Give an account of your management, because you can't be my manager anymore.'

³"The manager said to himself, 'What can I do? My master is taking away my job! I'm not strong enough to dig ditches, and I'm ashamed to beg. ⁴I know what I'll do so that, when I lose my job, people will welcome me into their houses.'

⁵"He called in each one of his master's debtors. He asked the first one, 'How much do you owe my master?'

⁶"They said, 'A hundred jugs of oil.'

"He told them, 'Take your bill, sit down quickly, and make it fifty.'

⁷"Then asked another, 'And you, how much do you owe?'

"They said, 'A hundred sacks of wheat.'

"He told them, 'Take your bill, and make it eighty.'

⁸"His master commended the unjust manager because he had acted shrewdly. For the children of this age are more shrewd in dealing with their own generation than the children of the light. ⁹I tell you, use worldly wealth to make friends for yourselves, so that when it's gone, they'll welcome you into eternal dwellings.

¹⁰"Whoever is trustworthy with very little is also trustworthy with much. Whoever is unjust with very little is also unjust with much. ¹¹So if you haven't been trustworthy with unjust wealth, who will trust you with true riches? ¹²If you haven't been trustworthy with what belongs to someone else, who will give you something of your own?

¹³"No servant can follow two leaders, because they'll either hate one and love the other; or they'll be devoted to one and despise the other. You can't serve both Godde and Money."

¹⁴Now when the Pharisees heard all this, they sneered at him, because they loved money. ¹⁵He told them, "You're the ones who justify yourselves in the sight of others, but Godde knows your hearts. What people really value is despicable in Godde's sight. ¹⁶The Torah and the prophets were announced until John. Since then the good news of Godde's reign has been announced, and everyone is violently breaking into it. ¹⁷But it's easier for heaven and earth to disappear than for one tiny pen stroke to drop out of the Torah.

¹⁸"Everyone who divorces his wife and remarries is unfaithful to her, and whoever marries someone who's divorced is unfaithful too.

¹⁹"Now there was a certain rich man. He dressed in purple and fine linen, living luxuriously every day. ²⁰Lazarus, a certain man who was poor, laid at his gate. He was covered with sores. ²¹He longed to eat the crumbs that fell from the rich man's table. Even the dogs came and licked his sores.

²²“When the poor man died, the angels carried him away to Sarah and Abraham. The rich man died too and was buried. ²³In Hades, where he was tormented, he looked up and saw Sarah and Abraham in the distance with Lazarus beside them. ²⁴He called out, ‘Mother Sarah and Father Abraham, have mercy on me! Send Lazarus to dip the tip of his finger in water, and cool my tongue, because I’m suffering in this flame!’

²⁵“But Sarah and Abraham replied, ‘Child, remember that in your lifetime you received good things, while Lazarus received bad things. But now he’s comforted here and you’re suffering. ²⁶Besides all this, there’s a great chasm between you and us, so that those who want to go over to you can’t, nor can anyone cross over from there to us.’

²⁷“‘Then I ask you, mother and father,’ he said, ‘to send him to my father’s house – ²⁸because I have five brothers – so that he can warn them and they won’t come to this place of torment too.’

²⁹“But Sarah and Abraham replied, ‘They have Moses and the prophets. Let them listen to them.’

³⁰“‘No, Mother Sarah and Father Abraham!’ he said. ‘If someone from the dead goes to them, they’ll change!’

³¹“‘If they don’t listen to Moses and the prophets,’ they told him, ‘they won’t be convinced even if someone rises from the dead.’”

Chapter Seventeen

He told his disciples, “There’s no way that people won’t be tripped up, but how awful it will be for anyone who causes it! ²It would be better for them if a millstone were hung around their neck and they were thrown into the sea than for them to trip up one of these little ones. ³Watch out. If your sister or brother offends you, correct them. If they change, forgive them. ⁴Even if they offend you seven times a day and come back seven times and say ‘I’ve changed,’ then forgive them.”

⁵The apostles told the Lord, “Increase our trust!”

⁶The Lord said, “If you had trust as big as a mustard seed, you could tell this mulberry tree, ‘Be uprooted and be planted in the sea,’ and it would obey you.

⁷“But who among you would tell a bondservant who comes in from the field after plowing or tending sheep, ‘Come right now and sit down to eat?’ ⁸Wouldn’t you instead tell them, ‘Prepare my supper, put on your apron and serve me while I eat and drink, then you can eat and drink?’ ⁹Do they thank that bondservant for following instructions? ¹⁰In the same way, when you’ve followed all your instructions, you should say, ‘We’re just bondservants. We’ve only done our duty.’”

¹¹Now while he was on his way to Jerusalem, he traveled along the border between Samaria and Galilee. ¹²As he entered a certain village, ten men who had leprosy met him. They stood at a distance ¹³and called out in a loud voice, “Jesus, Master, have mercy on us!”

¹⁴When he saw them, he told them, “Go and show yourselves to the priests.”

They were cured on the way.

¹⁵When one of them saw that he was healed he returned, glorifying Godde with a loud voice. ¹⁶He fell on his face at Jesus’ feet and thanked him – he was a Samaritan.

¹⁷Jesus asked, “Weren’t ten people cured? Where are the other nine? ¹⁸Was no one found to return and glorify Godde besides this foreigner?” ¹⁹Then he told him, “Get up and go your way. Your trust has healed you.”

²⁰The Pharisees asked when Godde's reign would come. "The coming of Godde's reign can't be observed," he answered. ²¹"Nor will they say, 'Look over here!' or 'Look over there!' Because Godde's reign is among you."

²²He told the disciples, "The time will come when you'll want to see one of the days of the Son of Woman, but you won't see it. ²³They'll tell you, 'Look, there!' or 'Look, here!' Don't go running after them, ²⁴because as the lightning flashes and lights up the sky from one side to the other, so will the Son of Woman be in his day. ²⁵But first he must endure much suffering and be rejected by this generation. ²⁶As it was in the days of Noah, so too it will be in the days of the Son of Woman. ²⁷They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship. Then the flood came and destroyed them all. ²⁸It was the same in the days of Lot. They were eating and drinking, buying and selling, planting and building. ²⁹But the day Lot left Sodom, fire and sulfur rained down from the sky and destroyed them all. ³⁰That's what it will be like on the day the Son of Woman is revealed. ³¹On that day, anyone on the housetop who has things inside shouldn't go down to get them. In the same way, anyone in the field shouldn't turn back. ³²Remember Lot's wife! ³³Whoever tries to keep their life will lose it, but whoever loses their life will preserve it. ³⁴I tell you, on that night there will be two people in one bed; one will be taken and the other will be left. ³⁵There will be two women grinding grain together; one will be taken and the other will be left."

³⁷"Where, Lord?" they asked him.

"Where there's a carcass," he told them, "there the vultures will gather."

Chapter Eighteen

He told them a story to show that they should always pray and never lose heart. ²"A judge in a certain town neither revered Godde nor respected people," he said. ³"Now a widow in that town kept coming to him. 'Grant me justice against my adversary!' she'd say. ⁴For a while he wouldn't, but afterward he said to himself, 'Though I neither revere Godde nor respect people, ⁵yet because this widow is bothering me, I'll grant her justice. Otherwise, she'll keep on coming until she wears me out!'"

⁶"Listen to what the unjust judge says," the Lord said. ⁷"Won't Godde grant justice to her chosen ones who cry out to her day and night? Will she be slow to help them? ⁸I tell you, she'll grant them justice quickly. But when the Son of Woman comes, will he find trust on the earth?"

⁹He also told this story to some who were confident of their own justice and looked down on others: ¹⁰"Two people went up into the temple to pray. One was a Pharisee and the other was a toll collector. ¹¹The Pharisee stood by himself and prayed: 'Godde, I thank you that I'm not like everyone else – swindlers, unjust, promiscuous – or even like this toll collector. ¹²I fast twice a week. I set aside ten percent of everything I get.'

¹³"But the toll collector stood far off. He wouldn't even look up to heaven, but beat his breast. 'Godde,' he said, 'have mercy on me, an outsider!'

¹⁴"I tell you, this one went home justified rather than the other one, because all who exalt themselves will be humbled, but all who humble themselves will be exalted."

¹⁵People were bringing their babies to him so he could lay his hands on them. When the disciples saw it, they scolded them. ¹⁶But Jesus called them to him and said, "Welcome the children and don't stop

them from coming to me, because Godde's reign belongs to ones like these. ¹⁷Believe me when I say that whoever will not welcome Godde's reign like a little child will ever enter it."

¹⁸A certain ruler asked him, "Good Teacher, what can I do to inherit eternal life?"

¹⁹Jesus answered, "Why do you call me good? No one is good except Godde alone. ²⁰You know the precepts: 'Do not be unfaithful.' 'Do not murder.' 'Do not steal.' 'Do not lie.' 'Honor your mother and father.'"

²¹He said, "I've done all these things since I was young."

²²When Jesus heard this, he told him, "There's still one more thing you need. Sell everything you have and distribute it to those who are poor, and you'll have treasure in heaven; then come and follow me."

²³But when he heard this, he became very sad, because he was extremely rich.

²⁴When Jesus saw how sad he got, he said, "How difficult it will be for those who have riches to enter Godde's reign! ²⁵It's easier for a camel to go through a needle's eye than for a rich person to enter Godde's reign."

²⁶Those who heard this asked, "Then who can be given life?"

²⁷But he said, "What's impossible for mortals is possible for Godde."

²⁸Peter said, "Look, we've left everything and followed you."

²⁹Jesus told them, "Believe me when I say that there is no one who has left home, wife, husband, sisters, brothers, parents, or children for the sake of Godde's reign, ³⁰who will not receive many times more in this age, and in the age to come, eternal life."

³¹He took the twelve aside. "Look," he told them, "we're going up to Jerusalem, where everything the prophets wrote about the Son of Woman will come true. ³²He'll be handed over to the Gentiles, mocked, insulted, and spat on. ³³They'll flog him and kill him, and on the third day he'll rise again."

³⁴They didn't understand any of this. Its meaning was hidden from them, and they didn't know what he was talking about.

³⁵As he approached Jericho, a certain man who was blind was sitting by the road begging. ³⁶When he heard a crowd going by, he asked what was happening.

³⁷"Jesus of Nazareth is passing by," they told him.

³⁸He cried out, "Jesus, son of Bathsheba and David, have mercy on me!" ³⁹Those who led the way scolded him, telling him to be quiet, but he cried out even more loudly, "Son of Bathsheba and David, have mercy on me!"

⁴⁰Jesus stopped and directed the man to be brought to him.

When he came over, he asked him, ⁴¹"What do you want me to do for you?"

He answered, "Lord, I want to see."

⁴²"Receive your sight," Jesus told him. "Your trust has healed you."

⁴³Immediately his eyes saw and he followed him, glorifying Godde. When all the people saw it, they praised Godde too.

Chapter Nineteen

He entered Jericho and was passing through. ²A man named Zacchaeus was there. He was a chief toll collector, and he was rich. ³He was trying to see who Jesus was, but couldn't see over the crowd because

he wasn't tall enough. ⁴So he ran on ahead and climbed a sycamore tree to see him, because he was coming that way.

⁵When Jesus reached the place, he looked up and told him, "Zacchaeus, hurry down here, because I need to stay at your house today."

⁶So he hurried down and joyfully welcomed him.

⁷Everyone who saw this complained, "He's gone to stay with an outsider!"

⁸Zacchaeus stood and told the Lord, "Look, Lord! I'm giving half of my possessions to those who are poor. And if I've defrauded anyone of anything, I'll pay back four times as much."

⁹Jesus told him, "Life has come to this house today, because he too is a son of Sarah and Abraham.

¹⁰For the Son of Woman came to seek out and to give life to those who are lost."

¹¹While people were listening to this, he went on to tell a story, because he was near Jerusalem and they thought that Godde's reign was about to appear. ¹²So he said, "A certain nobleman went to a distant country to be appointed king and then return. ¹³He called ten of his bondservants and gave them ten mina coins. 'Do business with this until I come back,' he told them.

¹⁴"But his citizens hated him. They sent a delegation after him with the message: 'We don't want this one to rule over us.'

¹⁵"But he was appointed king and returned. Then he ordered that the bondservants, to whom he had given the money, be called to him so that he could find out what business they had done. ¹⁶The first one came and said, 'Lord, your mina has made ten more minas.'

¹⁷"He told him, 'Well done, good bondservant! Since you've been trustworthy with very little, take charge of ten cities.'

¹⁸"The second came and said, 'Lord, Your mina has made five minas.'

¹⁹"So he told this one, 'And you take charge of five cities.'

²⁰"Another came and said, 'Lord, here's your mina. I tucked it away in a handkerchief, ²¹because I was afraid of you, for you're a strict man. You take what you didn't deposit and reap where you didn't sow.'

²²"He told him, 'I'll judge you by your own words, you evil bondservant! You knew that I'm a strict man, taking what I didn't deposit and reaping what I didn't sow? ²³So why didn't you deposit my money in the bank? Then when I came back, I could've collected it with interest.' ²⁴He told the bystanders, 'Take away the mina from him and give it to the one who has ten minas.'

²⁵"But Lord,' they told him, 'he already has ten minas!'

²⁶"He replied, 'I tell you that whoever has will be given more, but whoever doesn't have will lose even what little they do have. ²⁷As for my enemies who didn't want me to rule over them – bring them here and execute them before me!'

²⁸After he said this, he went on ahead, going up to Jerusalem.

²⁹When he approached Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples ³⁰with these instructions: "Go to the village opposite you. When you enter, you'll find a tied colt on which no one has ever sat. Untie it and bring it here. ³¹If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.'"

³²Those who were sent ahead went off and found it just as he had told them.

³³As they were untying the colt, its owners asked them, "Why are you untying the colt?"

³⁴They said, "The Lord needs it."

³⁵They brought it to Jesus, threw their coats on the colt, and put Jesus on it. ³⁶As he rode along, people spread their coats on the road. ³⁷As he approached the slope down from the Mount of Olives, the whole crowd of disciples started to rejoice and praise Godde with a loud voice for all the mighty deeds they had seen:

³⁸"Blessed is the king who comes in the name of the Lady!
Peace in heaven and glory in the highest!"

³⁹Some of the Pharisees in the crowd told him, "Teacher, rebuke your disciples!"

⁴⁰He answered, "I say that if they keep quiet, the stones will shout out!"

⁴¹When he approached and saw the city, he wept over it ⁴²and said, "If you, even you, had only known on this day what would lead to peace! But now it's hidden from your eyes. ⁴³The time will come when your enemies will build a barricade against you, surround you, and hem you in on every side. ⁴⁴They'll crush you to the ground, you and the children within your walls. They won't leave one stone on another, because you didn't recognize the time of your visitation."

⁴⁵Then he entered the temple and started throwing out those who did business there. ⁴⁶He told them, "It is written:

'My house is to be a house of prayer,'
but you've made it a den of robbers!"

⁴⁷He was teaching every day in the temple. The chief priests, the scholars, and the leaders of the people looked for a way to destroy him, ⁴⁸but they couldn't figure out what to do, because all the people hung on his every word.

Chapter Twenty

One day when he was teaching the people in the temple and announcing the good news, the chief priests and scholars, together with the elders, confronted him. ²"Tell us on whose authority you do these things," they said. "Who's the one who gave you this authority?"

³"I'll ask you a question too," he answered. "Tell me, ⁴did John get the authority to baptize from heaven, or from mortals?"

⁵They discussed it among themselves. "If we say, 'From heaven,' he'll ask, 'Then why didn't you trust him?' ⁶But if we say, 'From mortals,' all the people will stone us, because they're convinced that John was a prophet." ⁷So they answered that they didn't know where it came from.

⁸"Nor will I tell you on whose authority I do these things," Jesus told them.

⁹He started to tell this story to the people: "A certain man planted a vineyard, leased it out to sharecroppers, and left for another country for a long time.

¹⁰"When the season came, he sent a bondservant to the sharecroppers so that they could give him his share of the fruit of the vineyard. But the sharecroppers beat him and sent him away empty-handed.

¹¹"So he sent another bondservant, but they beat him up too, insulted him, and sent him away empty-handed.

¹²“Then he sent a third, but they assaulted him and threw him out.

¹³“The owner of the vineyard said, ‘What should I do now? I’ll send my beloved son. Maybe they’ll respect him!’

¹⁴“But when the sharecroppers saw him, they talked among themselves. ‘This is the heir,’ they said. ‘Let’s kill him so that his inheritance will be ours!’ ¹⁵So they threw him out of the vineyard and killed him.

“So what will the owner of the vineyard do to them? ¹⁶He’ll come, destroy the sharecroppers, and give the vineyard to others.”

When they heard this, they exclaimed, “Certainly not!”

¹⁷But he looked at them and said, “Then why is it written,

‘The stone which the builders rejected
was made the cornerstone’?

¹⁸Everyone who falls on that stone will be broken to pieces,
but it will crush whomever it falls on.”

¹⁹The chief priests and the scholars looked for a way to seize him at that time, but they were afraid of the people, because they knew he was talking about them.

²⁰They watched him closely and sent spies who pretended to be just. They wanted to trap him in something he said so they could hand him over to the power and authority of the governor. ²¹“Teacher,” they said, “we know that what you say and teach is right, and you aren’t partial to anyone, but teach the way of Godde in truth. ²²Is it okay for us to pay tribute to Caesar, or not?”

²³But knowing their craftiness, he asked them, “Why do you test me? ²⁴Show me the money. Whose image and inscription are on it?”

“Caesar’s,” they answered.

²⁵“So give to Caesar what belongs to Caesar,” he told them, “and give to Godde what belongs to Godde.”

²⁶They weren’t able to trap him by what he said before the people. Amazed by his answer, they fell silent.

²⁷Some of the Sadducees (who do not believe in resurrection) came to him. ²⁸They asked, “Teacher, Moses wrote for our benefit that if a man’s brother dies, leaving behind a wife but no children, his brother should marry his widow and raise children for his brother. ²⁹Now there were seven brothers. The first took a wife, and died childless. ³⁰Then the second and ³¹the third married her, and in the same way all seven died childless. ³²After they all died, the woman died too. ³³So in the resurrection, whose wife will she be? For all seven had married her.”

³⁴Jesus told them, “The children of this age marry and are given in marriage. ³⁵But those who are considered worthy of that age and the resurrection from the dead aren’t married or given in marriage.

³⁶They can’t die anymore, because they’re like angels. They’re Godde’s children – children of the resurrection. ³⁷But that the dead are raised, even Moses showed in the story about the bush, since he called the Lady ‘the Godde of Sarah and Abraham, the Godde of Rebekah and Isaac, and the Godde of Leah, Rachel and Jacob.’ ³⁸So she isn’t the Godde of the dead, but of the living, because all are alive to her.”

³⁹Some of the scholars responded, “Teacher, well said!” ⁴⁰No one dared to ask him any more questions.

⁴¹Then he asked them, “How can they say that the Christ is the son of Bathsheba and David? ⁴²David himself says in the book of Psalms:

‘The Lady said to my Lord,
“Sit at my right hand
⁴³until I make your enemies a footrest for your feet.”’

⁴⁴“If David describes Christ as his Lord, how can Christ be his son?”

⁴⁵Within earshot of all the people, he told his disciples, ⁴⁶“Watch out for the scholars. They like to walk around in long robes and love to be greeted in the marketplaces, and to take the best seats in the synagogues and the best places at feasts. ⁴⁷They devour widows’ houses and show off with long prayers. They’ll receive greater judgment!”

Chapter Twenty-One

He looked up and saw rich people putting their gifts into the treasury. ²He saw a widow who was poor throw in two small copper coins. ³He said, “Believe me when I say that this widow who was poor gave more than all of them, ⁴because they all gave out of their abundance, but she, poor as she is, gave everything she had to live on.”

⁵Some were talking about how the temple was decorated with beautiful stones and gifts. But he said, ⁶“As for what you see here, the time will come when not one stone will be left on another without being thrown down.”

⁷“Teacher,” they asked him, “when will these things be? What will be the sign that they’re about to happen?”

⁸“Be careful that you’re not misled,” Jesus said, “because many people will come in my name and say, ‘I am!’ and ‘The time is near!’ Don’t follow them. ⁹When you hear of wars and revolutions, don’t panic, because these things must happen first, but the end won’t come immediately.”

¹⁰He went on to tell them, “Peoples will rise against each other and empire against empire. ¹¹There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven. ¹²But before all this, they’ll lay their hands on you and harass you, handing you over to synagogues and prisons, dragging you before rulers and governors because of my name. ¹³This will be your chance to witness. ¹⁴So make up your minds not to prepare how to answer in advance, ¹⁵because I’ll give you words and wisdom which all your adversaries won’t be able to resist or contradict. ¹⁶You’ll be turned in even by parents, sisters and brothers, relatives and friends, and some of you will be put to death. ¹⁷You’ll be hated by everyone because of me, ¹⁸but not a hair of your head will perish. ¹⁹By your endurance you’ll win your lives.

²⁰“But when you see Jerusalem surrounded by armies, you’ll know that its destruction is near. ²¹Then let those who are in Judea flee to the mountains, let those who are in the city flee, and let those who are in the country not enter, ²²because these are days of vengeance when everything that’s written will be fulfilled. ²³How awful for those mothers who are pregnant and nursing in those days! There will be great

distress in the land and wrath against this people. ²⁴They'll fall by the sword and will be hauled off as prisoners to all the peoples. Jerusalem will be trampled on by the peoples until their time is up. ²⁵There will be signs in the sun, moon, and stars, and on the earth agony among peoples and confusion at the roaring of the sea and the waves. ²⁶People will faint from fear and foreboding of what the world is coming to, because the powers of the heavens will be shaken. ²⁷Then they'll see the Son of Woman coming in a cloud with great power and glory. ²⁸When these things start to happen, stand up and raise your heads, because your redemption is near!"

²⁹Then he told them a story. "Look at the fig tree and all the trees. ³⁰When they sprout leaves, you can see for yourselves that summer is near. ³¹In the same way, when you see these things happening, you know that Godde's reign is near. ³²Believe me when I say that all these things will happen before the end of this generation. ³³(My words will last longer than heaven and earth.)

³⁴"So be careful that your hearts won't be weighed down with carousing, drunkenness, and the worries of life, and that day will catch you suddenly ³⁵like a trap, because it'll come upon all those who live on the face of the whole earth. ³⁶So watch out all the time, praying that you may be able to escape everything that will happen, and to stand before the Son of Woman."

³⁷Every day he was teaching in the temple, and every night he would go out and spend the night at the place called the Mount of Olives. ³⁸All the people would get up early in the morning to listen to him in the temple.

Chapter Twenty-Two

Now the feast of Unleavened Bread, which is called the Passover, was approaching. ²The chief priests and the scholars were still looking for a way to get rid of him, because they were afraid of the people. ³Then the Satan entered Judas Iscariot, who was one of the twelve. ⁴He went to the chief priests and captains and talked with them about how to set him up. ⁵They were glad and agreed to give him money. ⁶He consented and looked for an opportunity to hand him over to them when there was no crowd around.

⁷The day of Unleavened Bread came when the Passover lamb had to be sacrificed. ⁸Jesus sent Peter and John with these instructions: "Go and prepare the Passover for us to eat."

⁹They asked him, "Where do you want us to prepare it?"

¹⁰He told them, "Look, when you enter the city, a man carrying a jar of water will meet you. Follow him to the house he enters. ¹¹Tell the owner of the house, 'The Teacher asks you, "Where is the guest room where I may eat the Passover meal with my disciples?"' ¹²He will show you a large upper room furnished and ready. Get ready for us there."

¹³They left, found things as he had told them, and prepared the Passover. ¹⁴When the time came, he sat down with the twelve apostles. ¹⁵He told them, "I've eagerly wanted to eat this Passover with you before I suffer, ¹⁶because I say to you that I won't eat it again until it's completed in Godde's reign." ¹⁷After he took a cup, he gave thanks. "Take this," he said, "and share it among yourselves, ¹⁸because I say that I won't drink of this wine from now on until Godde's reign comes."

¹⁹He took bread, gave thanks, broke it, and gave it to them. "This is my body which is given for you," he said. "Do this in memory of me." ²⁰And in the same way, he took the cup after supper and said, "This cup is the new covenant in my blood, which is poured out for you. ²¹But look, the hand of the one who

will betray me is with mine on the table.²²The Son of Woman will die as it has been determined, but how awful for that man who betrays him!"

²³They started to ask each other which of them would do this.²⁴Then they got into an argument about which of them should be considered the greatest.²⁵He told them, "The kings of the Gentiles lord it over them, and those who exercise authority over them are called 'Benefactors.'²⁶But not so with you; rather, the greatest among you should become like the youngest, and the leader like one who serves.²⁷Who is greater, the one who sits at the table or the one who serves? Isn't it the one who sits at the table? But I'm among you as one who serves.²⁸You're the ones who have stood by me in my trials.²⁹I give you the same reign that my Mother gave me,³⁰so that you may eat and drink at my table in my reign. You'll sit on thrones, judging the twelve tribes of Israel.

³¹"Simon, Simon, listen! The Satan has asked to sift you like wheat,³²but I've prayed for you, that your trust won't fail. When you've turned back again, strengthen your sisters and brothers."

³³He answered, "Lord, I'm ready to go with you even to prison and death!"

³⁴He said, "I say to you, Peter, the rooster won't crow tonight until you deny three times that you know me."

³⁵He asked them, "When I sent you out without a purse, bag, or shoes, did you need anything?"

"Not a thing," they answered.

³⁶Then he told them, "But now, whoever has a purse should take it, and a wallet too. Whoever doesn't have a sword should sell their coat and buy one,³⁷because I say to you that what's written must still be fulfilled about me: 'He was regarded as a criminal.' What was written about me is coming true."

³⁸"Lord," they said, "look, here are two swords."

"That's enough!" he told them.

³⁹He went out as usual to the Mount of Olives, and his disciples followed him.⁴⁰When he came to the place, he told them, "Pray that you don't fall into temptation."

⁴¹He withdrew from them about a stone's throw and knelt down.⁴²"Mother," he prayed, "if you're willing, take this cup away from me. Yet let it be not what I want, but what you want."

⁴³An angel from heaven appeared to him and strengthened him.⁴⁴In his agony he prayed more fervently. His sweat dripped to the ground like drops of blood.

⁴⁵When he got up from his prayer and came to the disciples, he found them sleeping, exhausted by their grief.⁴⁶"Why are you sleeping?" he asked. "Get up and pray that you aren't tempted."

⁴⁷While he was still speaking, a crowd arrived. The one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him.⁴⁸But Jesus asked him, "Judas, are you betraying the Son of Woman with a kiss?"

⁴⁹When those around him saw what was going to happen, they asked him, "Lord, should we use our swords?"⁵⁰One of them lunged at the bondservant of the high priest, cutting off his right ear.

⁵¹But Jesus answered, "Stop! Enough of this." And he touched his ear and healed him.⁵²Then Jesus addressed the chief priests, the captains of the temple, and the elders who had come for him. "Have you come with swords and clubs to capture me like a rebel?" he asked.⁵³"I was with you in the temple every day, and you didn't lay a hand against me. But this is your hour, when the power of darkness reigns."

⁵⁴They took him, led him away, and brought him into the high priest's house. Peter followed from a distance.⁵⁵When they had kindled a fire in the middle of the courtyard and sat down together, Peter

joined them. ⁵⁶A certain maid saw him as he sat in the firelight. She looked right at him and said, "This one was with him too."

⁵⁷But he denied it. "Woman, I don't know him."

⁵⁸A little later someone else saw him. "You're one of them too!" he said.

But Peter answered, "Man, I'm not!"

⁵⁹About an hour later, another insisted, "Truly this one was with him too, because he's a Galilean."

⁶⁰But Peter replied, "Man, I don't know what you're talking about!" Immediately, while he was still speaking, a rooster crowed. ⁶¹The Lord turned and looked at Peter. Then Peter remembered what the Lord had told him: "Before the rooster crows tonight, you'll disown me three times." ⁶²He went outside and wept bitterly.

⁶³The men who held Jesus mocked him and beat him up. ⁶⁴They blindfolded him and demanded, "Prophesy! Guess who hit you!" ⁶⁵They said many other slanderous things about him.

⁶⁶When day came, the elders of the people, including the chief priests and scholars, met together and led him away to their court. ⁶⁷"If you're the Christ," they said, "tell us."

But he told them, "If I tell you, you won't trust, ⁶⁸and if I question you, you won't answer me. ⁶⁹But from now on the Son of Woman will be seated at the right hand of Godde's power."

⁷⁰They all said, "Then you're Godde's Son."

He told them, "That's what you say."

⁷¹"Why do we need any witnesses?" they asked. "We've heard it for ourselves from his own mouth!"

Chapter Twenty-Three

Then the whole crowd got up and led him off to Pilate. ²They started to accuse him by saying, "We found this man subverting the people, forbidding tribute to be paid to Caesar, and claiming to be Christ, a king."

³Pilate asked him, "Are you the King of the Jews?"

"Whatever you say," he answered.

⁴Then Pilate said to the chief priests and the crowds, "I don't find him at fault."

⁵But they were insistent. "He stirs up the people," they said, "teaching throughout all Judea, beginning from Galilee all the way here."

⁶When Pilate heard this, he asked whether the man was a Galilean. ⁷When he learned that he was subject to King Herod's jurisdiction, he sent him to Herod, who happened to be in Jerusalem at that time.

⁸When Herod saw Jesus, he was very glad, because he had wanted to see him for a long time. He had heard many things about him and hoped to see him perform some sign. ⁹He asked him many questions, but he gave no answer. ¹⁰The chief priests and the scholars stood there, accusing him vehemently. ¹¹Then Herod and his soldiers ridiculed and mocked him. They dressed him in an elegant robe and sent him back to Pilate. ¹²That day Herod and Pilate became friends with each other; before that, they had been enemies.

¹³Pilate called together the chief priests, the rulers, and the people. ¹⁴"You brought me this man as one who incites the people," he told them, "and look, I've examined him before you and have found no basis for your charges against this man. ¹⁵Neither has Herod, because he sent him back to us, and look, he hasn't done anything worthy of death. ¹⁶So I'll teach him a lesson and release him."

¹⁸But they all cried out together: “Away with this one! Release Barabbas to us!” ¹⁹(Barabbas had been imprisoned for a certain revolt in the city, and for murder.)

²⁰Pilate addressed them again, wanting to release Jesus,²¹but they kept shouting, “Crucify! Crucify him!”

²²For a third time he asked them, “Why? What crime has he committed? I haven’t found him guilty of any capital crime, so I’ll teach him a lesson and release him.” ²³But they loudly insisted that he be crucified, and their voices prevailed. ²⁴So Pilate decided to do what they demanded. ²⁵He released the one who had been imprisoned for revolt and murder, the one for whom they asked, and he handed Jesus over as they wanted.

²⁶As they led him away, they seized a certain Simon from Cyrene, who was coming in from the country. They put the cross on him to carry after Jesus. ²⁷A large crowd of people followed him, including women who were crying and mourning for him. ²⁸But Jesus turned to them. “Daughters of Jerusalem,” he said, “don’t weep for me, but weep for yourselves and for your children. ²⁹Look, the time is coming when they’ll say, ‘Blessed are those without children, who never had babies, and who never nursed them!’ ³⁰Then they’ll start to tell the mountains:

‘Fall on us!’
and tell the hills,
‘Cover us!’

³¹Because if they do these things when the tree is green, what will happen when it’s dry?”

³²Two criminals were led out with him to be executed too. ³³When they came to the place called “the Skull,” they crucified him there with the criminals, one on his right hand and one on his left.

³⁴“Mother, forgive them,” Jesus said, “because they don’t know what they’re doing.”

They divided his clothes among themselves by casting lots. ³⁵The people stood by watching. The authorities even sneered at him. “He rescued others,” they said. “Let him rescue himself if he’s Godde’s Christ, the chosen one!”

³⁶The soldiers mocked him too. They came up to him and offered him vinegar. ³⁷“If you’re the King of the Jews,” they said, “rescue yourself!”

³⁸An inscription over him read: “THIS IS THE KING OF THE JEWS.”

³⁹One of the criminals hanging there slandered him. “If you’re the Christ,” he said, “rescue yourself and us!”

⁴⁰But the other rebuked him. “Don’t you revere Godde, seeing you’ve received the same sentence?

⁴¹And our punishment is just, because we’re getting what we deserve for our deeds. But this one hasn’t done anything wrong.” ⁴²Then he said, “Jesus, remember me when you come to reign!”

⁴³He answered, “Believe me when I say to you today, you’ll be with me in Paradise.”

⁴⁴It was already about noon, and there was darkness over the whole land until three o’clock. ⁴⁵The sun was eclipsed and the veil of the temple was torn in two. ⁴⁶Jesus cried out with a loud voice, “Mother, into your hands I commit my spirit!” When he said this, he died.

⁴⁷When the centurion saw what happened, he glorified Godde and said, “Truly this man was just!”

⁴⁸When all the crowds that had gathered to see this spectacle saw what had happened, they returned home beating their breasts. ⁴⁹Everyone who knew him, including the women who had followed him from Galilee, stood watching at a distance.

⁵⁰Now there was a good and just man named Joseph, a member of the council ⁵¹who had not agreed to their plan and action. He was from Arimathea, a town in Judea. He was looking forward to Godde's reign. ⁵²He approached Pilate and asked for Jesus' body. ⁵³He took it down, wrapped it in a linen cloth, and laid it in a tomb cut from the rock, where no one had ever been buried. ⁵⁴It was Preparation Day, and the Sabbath was about to begin. ⁵⁵The women who had come with him from Galilee followed. They saw the tomb and how his body was laid. ⁵⁶Then they returned home and prepared spices and perfumes.

And on the Sabbath they rested according to the precept.

Chapter Twenty-Four

On the first day of the week, at daybreak, they came to the tomb with the spices that they had prepared. ²They found the stone rolled away from the tomb, ³but when they entered, they didn't find the body of the Lord Jesus. ⁴Now while they were wondering about this, suddenly two people stood by them in dazzling clothes. ⁵They were so terrified that they bowed their faces to the ground.

They asked the women, "Why are you looking for the living among the dead? ⁶He is not here! He has risen. Remember what he told you in Galilee, ⁷that the Son of Woman must be handed over into the hands of wrongdoers, be crucified, and on the third day rise again."

⁸Then they remembered his words, ⁹returned from the tomb, and reported all this to the eleven and their companions. ¹⁰Now it was Mary Magdalene, Joanna, and Mary the mother of James, and the others with them who told the apostles these things. ¹¹But they thought what the women said sounded like nonsense, and they didn't believe them. ¹²But Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves. He went home, wondering what had happened.

¹³Now that very day two of them were traveling to a village called Emmaus, about seven miles from Jerusalem. ¹⁴They were talking with each other about everything that had happened. ¹⁵While they were talking and discussing, Jesus himself approached and traveled with them. ¹⁶But their eyes were prevented from recognizing him. ¹⁷He asked them, "What are you discussing with each other as you're walking?"

They stood still with sad faces. ¹⁸One of them, named Cleopas, answered him. "Are you the only one visiting Jerusalem who doesn't know the things that have happened there these last few days?"

¹⁹"What things?" he asked them.

They told him, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before Godde and all the people. ²⁰The chief priests and our rulers handed him over to be sentenced to death, and they crucified him. ²¹But we were hoping he would be the one to liberate Israel. What's more, it's now the third day since all this happened. ²²In addition, some women of our group amazed us. They went to the tomb early this morning, ²³and when they didn't find his body, they came and said that they had also seen a vision of angels who said that he was alive. ²⁴Some of us went to the tomb, and found it just as the women had said, but they didn't see him."

²⁵He told them, "How foolish you are, and how slow of heart to trust in all that the prophets have said! ²⁶Didn't the Christ have to suffer these things and enter into his glory?" ²⁷Beginning from Moses

and all the prophets, he explained to them what all the Scriptures said about him.²⁸They approached the village to which they were traveling, but he acted like he was going farther.

²⁹They urged him, "Stay with us, because it's nearly evening and the day is almost over."

So he went in to stay with them.³⁰Now when he sat down at the table with them, he took the bread and gave thanks. He broke it and gave it to them.³¹Their eyes were opened and they recognized him, but he vanished from their sight.

³²They asked each other, "Weren't our hearts burning within us while he was talking to us on the road and explaining the Scriptures to us?"³³They arose at that time, returned to Jerusalem, and found the eleven gathered together with their companions.³⁴"The Lord really has risen," they were saying, "and has appeared to Simon!"

³⁵Then the two explained what had happened on the road, and how they recognized him when he broke the bread.

³⁶While they were talking about these things, Jesus stood among them and told them, "Peace to you."

³⁷But they were startled and afraid, thinking that they were seeing a ghost.

³⁸"Why are you troubled?" he asked them. "Why are you doubting in your hearts?³⁹Look at my hands and feet. It is I myself! Touch me and see, because a ghost doesn't have flesh and bones, as you see I have."⁴⁰When he had said this, he showed them his hands and feet.⁴¹They still didn't know what to believe for sheer joy, and were still wondering. So he asked them, "Do you have anything here to eat?"

⁴²They gave him a piece of a broiled fish.⁴³He took it and ate it in front of them.

⁴⁴He told them, "This is what I told you while I was still with you: Everything written about me in Moses' Torah, the prophets, and the psalms must be fulfilled."

⁴⁵Then he opened their minds to understand the Scriptures.⁴⁶He told them, "So it is written that the Christ had to suffer and rise from the dead on the third day,⁴⁷and that change and forgiveness of wrongdoings will be proclaimed in his name to all the peoples, beginning from Jerusalem.⁴⁸You are witnesses of these things.⁴⁹Look, I'm sending you what my Mother promised. Wait in the city until you're clothed with power from on high."

⁵⁰He led them out as far as Bethany, lifted up his hands, and blessed them.⁵¹As he blessed them, he withdrew from them and was carried up into heaven.⁵²They bowed to him and returned to Jerusalem with great joy.⁵³They continually thanked Godde in the temple.

The Good News According to the Tradition of John

Chapter One

In the beginning was the Word,
and the Word was with Godde,
and the Word was Godde.

²She was in the beginning with Godde.

³All things were made through her.

Without her nothing was made that has been made.

⁴In her was life,
and the life was the light of women and men.

⁵The light shines in the darkness,
and the darkness hasn't overcome it.

(⁶There came a man, sent from Godde, whose name was John. ⁷He came as a witness to testify about the light, so that all might trust through him. ⁸He was not the light, but was sent to testify about the light.)

⁹The true light that enlightens everyone
was coming into the world.

¹⁰She was in the world,
and the world was made through her,
but the world didn't recognize her.

¹¹She came to her own,
and those who were her own didn't welcome her.

¹²But as many as welcomed her,
to them she gave the right to become Godde's children

(to those who trust in her name: ¹³who were born not of blood, nor of the will of the flesh, nor of the will of a man, but of Godde).

¹⁴And the Word became flesh
and lived among us.
We saw his glory,
the glory of the only Son of the Mother,
full of grace and truth.

(¹⁵John testified about him. He cried out, "This was the one of whom I said, 'The one who comes after me has surpassed me, because he was before me.'")

¹⁶From his fullness we all received grace upon grace.

¹⁷The Torah was given through Moses; grace and truth were realized through Jesus Christ. ¹⁸No one has ever seen Godde. The one and only Godde, who is in the bosom of the Mother, has revealed her.

¹⁹This is John's testimony, when the temple authorities sent priests and Levites from Jerusalem to ask him, "Who are you?"

²⁰He declared – and didn't deny, but he declared – "I'm not the Christ."

²¹"What then?" they asked. "Are you Elijah?"

He said, "I'm not."

"Are you the Prophet?"

"No," he answered.

²²So they asked him, "Who are you? Give us an answer for those who sent us. What do you say about yourself?"

²³He said:

"I'm the voice of one crying in the wilderness,
'Make straight the way of the Lady!'

as Isaiah the prophet said."

²⁴They had been sent from the Pharisees. ²⁵"If you're not the Christ," they asked him, "nor Elijah nor the prophet, then why are you baptizing?"

²⁶"I baptize in water," John answered, "but someone you don't know stands among you. ²⁷He's the one who comes after me, whose sandal strap I'm not worthy to loosen." ²⁸These things happened in Bethany beyond the Jordan, where John was baptizing.

²⁹The next day, he saw Jesus coming to him. "Look," he said, "the lamb of Godde who takes away the offense of the world! ³⁰This is the one of whom I said, 'After me comes a man who has surpassed me, because he was before me.' ³¹I didn't know him, but the reason I came baptizing in water was so that he would be revealed to Israel." ³²John testified, "I've seen the Spirit coming down as a dove out of heaven, and she stayed on him. ³³I didn't recognize him, but the one who sent me to baptize in water said to me, 'On whomever you see the Spirit coming down and staying, this is the one who baptizes in the Holy Spirit.' ³⁴I've seen, and have testified that this is the Son of Godde."

³⁵The next day John was again standing with two of his disciples. ³⁶He looked at Jesus as he went by. "Look," he said, "the lamb of Godde!" ³⁷The two disciples heard him speak and followed Jesus. ³⁸Jesus turned, saw them following, and asked, "What are you looking for?"

They said to him, "Rabbi" (which means "Teacher"), "where are you staying?"

³⁹"Come and see," he replied.

They went and saw where he was staying, and stayed with him that day. It was about four o'clock in the afternoon. ⁴⁰One of the two who had heard John and followed him was Andrew, Simon Peter's brother. ⁴¹He first found his brother Simon and told him, "We've found the Messiah!" (which means "Christ"). ⁴²He brought him to Jesus. Jesus looked at him. "You're Simon, the son of John," he said. "You'll be called Cephas" (which means "Peter").

⁴³The next day, Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." ⁴⁴Now Philip was from Bethsaida, the town of Andrew and Peter. ⁴⁵Philip found Nathanael and told him,

"We've found the one about whom Moses in the Torah and also the prophets wrote: Jesus of Nazareth, the son of Mary and Joseph."

⁴⁶"Can anything good come out of Nazareth?" Nathanael asked.

"Come and see," Philip answered.

⁴⁷When Jesus saw Nathanael coming, he said, "Look, a true Israelite in whom there's no deceit!"

⁴⁸"How do you know me?" Nathanael asked.

"Before Philip called you," Jesus answered, "when you were under the fig tree, I saw you."

⁴⁹Nathanael replied, "Rabbi, you're the Son of Godde! You're the King of Israel!"

⁵⁰Jesus said, "Do you trust because I told you, 'I saw you under the fig tree'? You'll see greater things than that!" ⁵¹He said to him, "Believe me when I say that after this you'll see heaven opened and Godde's angels going up and coming down on the Son of Woman."

Chapter Two

On the third day there was a wedding in Cana of Galilee, and Jesus' mother was there. ²Jesus was also invited to the wedding with his disciples. ³When the wine ran out, Jesus' mother said to him, "They have no more wine."

⁴"Woman," Jesus said, "what does that have to do with you and me? My time hasn't yet come."

⁵His mother told the servants, "Do whatever he tells you."

⁶Now there were six stone water jars nearby for the Jews' way of cleansing. They could each hold twenty or thirty gallons. ⁷Jesus told them, "Fill the jars with water." They filled them up to the brim. ⁸"Now draw some out," he said, "and take it to the steward." So they did.

⁹The steward tasted the water that had become wine, but he didn't know where it had come from (though the servants who had drawn the water knew). Then he called the groom ¹⁰and said to him, "Everyone else serves the good wine first and then serves the inferior wine after the guests have had too much to drink. But you've saved the good wine until now!"

¹¹This first sign Jesus did in Cana of Galilee. It revealed his glory, and his disciples trusted in him.

¹²Afterward he went down to Capernaum with his mother, his sisters and brothers, and his disciples. They stayed there a few days. ¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and moneychangers sitting at their tables. ¹⁵He made a whip out of cords and drove them all out of the temple, both the sheep and the cattle. He also poured out the coins of the moneychangers and overturned their tables. ¹⁶He said to those who sold the doves, "Take these things out of here! Don't make my Mother's house a marketplace!" ¹⁷His disciples remembered that it was written, "Zeal for your house will eat me up."

¹⁸So the temple authorities asked him, "What sign can you show us to justify your actions?"

¹⁹"Destroy this temple," Jesus answered, "and in three days I'll raise it up."

²⁰"It took forty-six years to build this temple!" the temple authorities said. "Will you raise it up in three days?"

²¹But he was talking about the temple of his body. ²²So when he was raised from the dead, his disciples remembered what he said. Then they trusted the Scripture and what Jesus had said.

²³Now when he was in Jerusalem during the Passover feast, many saw the signs he did and trusted in his name. ²⁴But Jesus didn't entrust himself to them because he knew everyone, ²⁵and he needed no one to testify concerning women and men because he already knew what was in them.

Chapter Three

Now a Pharisee, a man named Nicodemus, was a Jewish leader. ²He came to him by night and said, "Rabbi, we know that you're a teacher from Godde, because no one can do these signs that you do unless Godde's with them."

³Jesus answered, "Believe me when I say that unless someone is born from above, they can't see Godde's reign."

⁴Nicodemus said, "How can someone be born when they're old? Can they enter into their mother's womb a second time and be born?"

⁵Jesus answered, "Believe me when I say that unless someone is born of water and spirit, they can't enter Godde's reign! ⁶What's born of the flesh is flesh but what's born of the Spirit is spirit. ⁷Don't be surprised that I said to you, 'You must be born from above.' ⁸The wind blows where it wants to, and you hear its sound, but don't know where it comes from or where it's going. That's how it is with everyone who's born of the Spirit."

⁹"How can this be?" Nicodemus asked.

¹⁰"You're Israel's teacher," Jesus answered, "and don't understand these things? ¹¹Believe me when I say that we talk about what we know, and testify about what we've seen, and you don't welcome our testimony. ¹²If I told you earthly things and you don't trust me, how will you trust me if I tell you heavenly things? ¹³No one has gone up into heaven except the one who came down from heaven, the Son of Woman. ¹⁴As Moses lifted up the serpent in the wilderness, even so must the Son of Woman be lifted up, ¹⁵so that whoever trusts in him may have eternal life."

¹⁶Godde loved the world so much that she gave her one and only Son, so that whoever trusts in him wouldn't perish but have eternal life; ¹⁷because Godde didn't send her Son into the world to judge it, but to give it life through him. ¹⁸The one who trusts in him isn't judged. The one who doesn't trust has been judged already, because they haven't trusted in the name of the one and only Son of Godde. ¹⁹This is the judgment, that the light has come into the world, and people loved the darkness rather than the light, because their deeds were evil. ²⁰Everyone who does evil hates the light and doesn't come to the light, so that their deeds won't be exposed. ²¹But the one who does what's true comes to the light, so that their deeds which have been done in Godde may be revealed.

²²After that, Jesus came with his disciples into the land of Judea. He stayed there with them and baptized. ²³John also was baptizing at Aenon near Salim, because there was so much water there; and people kept coming to be baptized. ²⁴(This was before John had been thrown into prison.) ²⁵Then John's disciples started arguing with a temple authority about cleansing. ²⁶They came to John. "Rabbi," they told him, "the one who was with you beyond the Jordan – the one you testified about – look, he's baptizing, and everyone's coming to him!"

²⁷"No one can receive anything," John answered, "unless it's been given from heaven. ²⁸You yourselves can testify that I said, 'I'm not the Christ, but I've been sent before him.' ²⁹The groom gets to

marry the bride, but his friend, who stands by and hears him, rejoices greatly when hearing his voice. So my joy is complete. ³⁰He needs to become more important, but I need to become less so."

³¹The one who comes from above is above all. The one who's from the earth belongs to the earth and talks about earthly things. The one who comes from heaven is above all. ³²They testify about what they've seen and heard, and no one welcomes their testimony. ³³The one who's welcomed it has certified that Godde is true. ³⁴The one whom Godde has sent speaks the words of Godde, because she gives the Spirit without measure. ³⁵The Mother loves the Son and has placed all things in his hands. ³⁶Whoever trusts in the Son has eternal life, but whoever disobeys the Son won't see life; they'll remain under Godde's punishment.

Chapter Four

Now when Jesus found out that the Pharisees had heard he was making and baptizing more disciples than John ²(even though Jesus himself wasn't baptizing, but rather his disciples), ³he left Judea and went back to Galilee. ⁴But he had to go through Samaria.

⁵So he came to a Samaritan town called Sychar, near the plot of ground that Leah, Rachel and Jacob gave to Asenath and Joseph. ⁶The well of Leah, Rachel, and Jacob was there. So Jesus, being tired from his journey, was sitting by the well. It was about noon. ⁷A Samaritan woman came to draw water.

"Will you give me a drink?" Jesus asked, ⁸because his disciples had gone into town to buy food.

"So the Samaritan woman asked, "How can you – a Jew – ask for a drink from me, a Samaritan woman?" (Jews don't associate with Samaritans.)

¹⁰"If you knew Godde's gift," Jesus answered, "and who's asking you for a drink, you would've asked him for living water, and he would've given it to you."

¹¹The woman said, "Sir, you don't have a bucket, and the well is deep. So where do you get that living water? ¹²Are you greater than our ancestors Leah, Rachel, and Jacob, who gave us the well, and drank from it themselves, as did their children and herds?"

¹³"Everyone who drinks of this water will thirst again," Jesus answered, ¹⁴"but whoever drinks of the water that I'll give will never thirst again. The water that I'll give will become a well of water springing up to eternal life in them."

¹⁵"Sir," the woman said, "give me this water, so that I won't get thirsty or keep coming here to draw water."

¹⁶"Go," Jesus told her, "call your husband, and come back."

¹⁷"But I have no husband," the woman answered.

"You're right that you don't have a husband," Jesus said, ¹⁸"because you've had five husbands, and the one you have now isn't your husband. So what you've said is true."

¹⁹"Sir," the woman told him, "I perceive that you're a prophet. ²⁰Our ancestors worshipped on this mountain, but you say Jerusalem is the place people ought to worship."

²¹"Woman," Jesus said, "trust me. The time is coming when you'll worship the Mother neither on this mountain nor in Jerusalem. ²²You worship what you don't know. We worship what we know, because life is from the Jews. ²³But the time is coming, and it's already here, when the true worshippers will worship the Mother in spirit and truth, because they're the kind of worshippers the Mother seeks.

²⁴Godde is spirit, and those who worship her must worship in spirit and truth."

²⁵The woman said, “I know that Messiah is coming” (the one called Christ) “and will tell us everything.”

²⁶“You’re talking to him,” Jesus said. “I’m the one.”

²⁷Just then his disciples returned. They were amazed that he was speaking with a woman, but no one asked, “What are you looking for?” or, “Why are you talking to her?”

²⁸So the woman left her water jar, went to town, and told people, ²⁹“Come and see a man who told me everything I’ve ever done. Could he be the Christ?” ³⁰They left the town and were coming to him.

³¹In the meantime, his disciples urged him, “Rabbi, eat something.”

³²But he said, “I have food to eat that you don’t know about.”

³³So the disciples said to each other, “Could someone have brought him something to eat?”

³⁴Jesus said, “My food is to do the will of the one who sent me and to accomplish her work. ³⁵Don’t you say, ‘It’s still four months until the harvest?’ Look, I tell you, look up and see that the fields are already white for harvest. ³⁶The one who reaps receives wages and gathers fruit for eternal life, so that both the one who sows and the one who reaps may rejoice together. ³⁷So in this case the saying is true, ‘One sows, and another reaps.’ ³⁸I sent you to reap that for which you haven’t labored. Others have labored, and you’ve reaped the benefits of their labor.”

³⁹Many of the Samaritans of that town trusted in him because of the woman’s message. “He told me everything I’ve ever done,” she testified. ⁴⁰So when the Samaritans came to him, they begged him to stay with them. He stayed there two days, ⁴¹and many more trusted because of his message.

⁴²“Now we don’t just trust because of what you’ve said,” they told the woman. “Now we’ve heard for ourselves, and we know that this really is the Life-Giver of the world.”

⁴³After the two days were over, he left there and went to Galilee, ⁴⁴because Jesus himself had testified that a prophet has no honor in their own country. ⁴⁵So when he came to Galilee, the Galileans welcomed him, because they had gone to the feast in Jerusalem too and had seen all that he had done.

⁴⁶So Jesus returned to Cana in Galilee, where he made the water into wine. Now there was a certain royal official whose son was sick in Capernaum. ⁴⁷When he heard that Jesus had come from Judea to Galilee, he went to him and begged him to come down and heal his son, because he was about to die.

⁴⁸“Unless you see signs and wonders,” Jesus told him, “you’ll never trust.”

⁴⁹“Sir,” the official said, “come down before my child dies.”

⁵⁰“Go,” Jesus said, “your son will live.”

The man trusted Jesus’ word and left. ⁵¹As he was going down, his bondservants met him and told him that his child was alive. ⁵²So he asked them what time he had gotten better.

“Yesterday at one in the afternoon,” they told him, “the fever left him.”

⁵³The father knew it was at the exact time when Jesus had told him, “Your son will live.” So he trusted, along with his whole household. ⁵⁴This was the second sign that Jesus did after coming from Judea to Galilee.

Chapter Five

After that, Jesus went up to Jerusalem for a Jewish feast. ²Now in Jerusalem by the Sheep Gate there’s a pool called “Bethzatha” in Hebrew. It has five porches. ³In these lay a large crowd of those who were

sick, blind, lame, or paralyzed. ⁵One man there had been sick for thirty-eight years. ⁶When Jesus saw him lying there, knowing that he had been sick for a long time, he asked him, "Do you want to get well?"

⁷"Sir," answered the one who was sick, "I have no one to help me into the pool when the water is stirred up, and while I'm trying to get in, someone else goes down before me."

⁸"Arise," Jesus said to him, "pick up your mat and walk."

⁹Immediately the man got well, took up his mat, and walked around.

Now it was the Sabbath. ¹⁰So the temple authorities said to the one who had been healed, "It's the Sabbath. It isn't permissible for you to carry your mat."

¹¹But he answered, "The one who made me well told me, 'Pick up your mat and walk.'"

¹²They asked him, "Who told you, 'Pick it up and walk'?"

¹³But the one who was healed didn't know who it was, because Jesus had slipped away into the crowd that was there.

¹⁴After that, Jesus found him in the temple and told him, "Look, you've gotten better. Do no more wrong so that nothing worse happens to you."

¹⁵The man left and told the temple authorities that Jesus was the one who made him well. ¹⁶So the temple authorities harassed Jesus because he did these things on a Sabbath. ¹⁷But Jesus answered, "My Mother's still working, so I'm working too." ¹⁸So the temple authorities were seeking all the more to kill him, because he not only broke the Sabbath, but also called Godde his own Mother, making himself equal to Godde.

¹⁹So Jesus answered, "Believe me when I say that the Son can do nothing by himself; he can do only what he sees the Mother doing, because whatever she's doing, the Son does too. ²⁰The Mother loves the Son and shows him everything that she does. She'll show him greater deeds than these, so that you'll be amazed. ²¹Just as the Mother raises the dead and gives them life, even so the Son also gives life to whomever he wants. ²²The Mother doesn't judge anyone, but she's given all judgment to the Son ²³so that all may honor the Son just as they honor the Mother. Whoever doesn't honor the Son doesn't honor the Mother who sent him. ²⁴Believe me when I say that whoever hears my message and trusts the one who sent me has eternal life. They won't be judged, but have passed from death into life. ²⁵Believe me when I say that the time is coming, and it's already here, when the dead will hear the Son of Godde's voice, and those who hear will live. ²⁶Just as the Mother has life in herself, even so she's granted the Son to have life in himself too. ²⁷And she gave him authority to judge because he's the Son of Woman. ²⁸Don't wonder about this, because the time is coming when all who are in their tombs will hear his voice ²⁹and will come out – those who've done good, to a resurrection of life, and those who've done evil, to a resurrection of judgment.

³⁰"I can do nothing by myself. I judge only as I hear, and my judgment is just because I don't seek my own will, but the will of the one who sent me.

³¹"If I testify about myself, my testimony isn't true. ³²Another testifies about me, and I know that her testimony about me is true. ³³You've consulted John, and he's testified to the truth. ³⁴Not that I welcome the testimony of people, but I'm telling you these things so that you may be given life. ³⁵He was the burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶But I have a testimony which is greater than John's, because the deeds which the Mother gave me to accomplish – the very deeds that I'm doing – testify that the Mother has sent me. ³⁷The Mother who sent me has herself testified about me. You've never heard her voice or seen her form. ³⁸Her word doesn't live in you because you don't

trust the one she sent. ³⁹You search the Scriptures because you think that in them you have eternal life. They testify about me, ⁴⁰but you don't want to come to me to have life.

⁴¹"I don't welcome glory from women and men. ⁴²But I know that you don't have Godde's love in yourselves. ⁴³I've come in my Mother's name, and you don't welcome me. If someone comes in their own name, you'll welcome them. ⁴⁴How can you trust when you receive glory from each other and don't seek the glory that comes from the only Godde? ⁴⁵Don't think that I'll accuse you before the Mother. Your accuser is Moses, in whom you've put your hope. ⁴⁶If you trusted Moses, you would've trusted me, because he wrote about me. ⁴⁷But if you don't trust his writings, how will you trust my words?"

Chapter Six

After that, Jesus went to the other side of the Sea of Galilee (the Sea of Tiberias). ²A large crowd followed him because they saw the signs he was doing for those who were sick. ³Jesus went up the mountain and sat there with his disciples. ⁴Now the Jewish feast of Passover was near. ⁵So when Jesus looked up and saw a large crowd coming toward him, he said to Philip, "Where can we buy enough bread for these people to eat?" ⁶He said this to test him, because he already knew what he was going to do.

⁷Philip answered, "Two hundred denarii worth of bread wouldn't be enough for everybody to have a bite!"

⁸One of his disciples, Andrew, Simon Peter's brother, said, ⁹"There's a boy here with five barley loaves and two fish, but how far can they go for so many?"

¹⁰Jesus said, "Have the people sit down." Now there was plenty of grass there. So they sat down (there were about five thousand). ¹¹Then Jesus took the loaves, gave thanks, and distributed them to those who were sitting down. Then he handed out as much fish as they wanted.

¹²When they were full, he told his disciples, "Gather up the leftovers so that nothing will be wasted."

¹³So they gathered them up and filled twelve baskets with the leftovers of the five barley loaves.

¹⁴When the people saw the sign Jesus did, they said, "This is truly the Prophet who is to come into the world!" ¹⁵So Jesus, knowing that they were about to come and force him to be a king, withdrew again to the mountain by himself.

¹⁶When evening came, his disciples went down to the sea, ¹⁷got into a boat, and headed out across the sea to Capernaum. It was now dark and Jesus hadn't come to them. ¹⁸The wind started to blow and the water became rough. ¹⁹When they had rowed about three or four miles, they saw Jesus walking on the sea toward the boat, and they were afraid. ²⁰But he said, "It's me! Don't be afraid." ²¹So they were willing to let him into the boat. Immediately the boat reached the shore where they were going.

²²The next day, the crowd that had stayed on the other side of the sea saw that there had been only one boat there, and that Jesus hadn't left with his disciples, but that they had gone away by themselves. ²³Other boats from Tiberias landed near the place where they had eaten the bread after the Lord had given thanks. ²⁴So when the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum, looking for Jesus. ²⁵When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"

²⁶Jesus answered, "Believe me when I say that you're not looking for me because you saw signs, but because you ate the loaves and had your fill. ²⁷Don't work for the food that spoils, but for the food which endures to eternal life, which the Son of Woman will give you. For Godde the Mother has certified him."

²⁸So they said, "What do we have to do to do Godde's deeds?"

²⁹"The work of Godde," Jesus answered, "is that you trust the one she's sent."

³⁰So they said, "Then what sign will you do that we can see and trust you? What will you do? ³¹Our ancestors ate manna in the wilderness. It is written, 'She gave them bread from heaven to eat.'"

³²So Jesus said to them, "Believe me when I say that Moses didn't give you the bread from heaven, but my Mother gives you the true bread from heaven, ³³because Godde's bread is the one who comes down from heaven and gives life to the world."

³⁴"Lord," they said, "give us this bread all the time."

³⁵"I am the bread of life," Jesus said. "Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty. ³⁶But I've told you that you've seen me, and yet you don't trust.

³⁷Everything that the Mother gives me will come to me. Whoever comes to me I'll never throw out,

³⁸because I haven't come down from heaven to do what I want, but what the one who sent me wants.

³⁹My Mother who sent me doesn't want me to lose anything that she's given to me, but to raise it up on the last day. ⁴⁰The one who sent me wants everyone who sees the Son and trusts in him to have eternal life, and I'll raise them up on the last day."

⁴¹People complained about him because he said, "I am the bread who comes down from heaven."

⁴²They said, "Isn't this Jesus, son of Mary and Joseph? We know his mother and father. How can he now say, 'I've come down from heaven?'"

⁴³"Don't complain among yourselves," Jesus said. ⁴⁴"No one can come to me unless they're drawn by the Mother who sent me, and I'll raise them up on the last day. ⁴⁵It is written in the prophets, 'And they'll all be taught by Godde.' Everyone who hears from the Mother and learns from her comes to me.

⁴⁶Not that anyone has seen the Mother except the one who's from Godde. They've seen the Mother.

⁴⁷Believe me when I say that whoever trusts has eternal life. ⁴⁸I am the bread of life. ⁴⁹Your ancestors ate the manna in the wilderness, yet they died. ⁵⁰This is the bread that comes down from heaven, which anyone may eat and not die. ⁵¹I am the living bread which came down from heaven. If anyone eats of this bread, they'll live forever. The bread that I'll give for the life of the world is my flesh."

⁵²So people argued with each other. "How can this man give us his flesh to eat?" they asked.

⁵³Jesus said, "Believe me when I say that if you don't eat the flesh of the Son of Woman and drink his blood, you don't have any life in you. ⁵⁴Whoever eats my flesh and drinks my blood has eternal life, and I'll raise them up on the last day, ⁵⁵because my flesh is real food and my blood is real drink. ⁵⁶Whoever eats my flesh and drinks my blood lives in me, and I in them. ⁵⁷Just as the living Mother sent me and I live because of the Mother, so whoever feeds on me will live because of me too. ⁵⁸This is the bread that came down from heaven. Our ancestors ate the manna and died, but whoever eats this bread will live forever." ⁵⁹He said these things while he was teaching in the synagogue in Capernaum.

⁶⁰When many of his disciples heard this, they said, "What a hard saying! Who can listen to it?"

⁶¹But Jesus knew that his disciples were complaining about this. "Does this trip you up?" he asked.

⁶²"Then what if you see the Son of Woman going up to where he was before? ⁶³It's the Spirit who gives life; the flesh doesn't count. The words that I've spoken to you are spirit and life. ⁶⁴But some of you don't trust." (Jesus knew from the beginning who didn't trust and who would betray him.) ⁶⁵He added, "That's why I've told you that no one can come to me unless it's given by my Mother."

⁶⁶At that time many of his disciples turned around and stopped following him. ⁶⁷So Jesus asked the twelve, "You don't want to leave too, do you?"

⁶⁸“Lord,” Simon Peter answered, “where would we go? You have the words of eternal life. ⁶⁹We’ve come to trust and know that you’re Godde’s holy one.”

⁷⁰Jesus answered, “Didn’t I choose you, the twelve? But one of you is a slanderer!” ⁷¹(He was talking about Judas, son of Simon Iscariot, because although he was one of the twelve, he was the one who was going to betray him.)

Chapter Seven

After that, Jesus went around in Galilee. He didn’t want to go around in Judea because the authorities were looking for a way to kill him.

²Now the Jewish feast of Tabernacles was near. ³So his brothers and sisters said to him, “Leave here and go to Judea so that your disciples may see the deeds you’re doing, ⁴because no one who wants to be famous does anything secretly. Since you’re doing these things, show yourself to the world!” ⁵(Not even his brothers and sisters trusted in him.)

⁶So Jesus told them, “My time hasn’t yet come, but any time is right for you. ⁷The world can’t hate you, but it hates me because I testify that its deeds are evil. ⁸You go up to the feast. I’m not going up to this feast, because it’s not time for me yet.” ⁹After he said these things, he stayed in Galilee.

¹⁰But when his brothers and sisters had gone up to the feast, then he went up too, not publicly, but secretly. ¹¹The authorities were looking for him at the feast. “Where is he?” they asked. ¹²There was much complaining among the crowds about him.

Some said, “He’s a good man.”

Others said, “No, he misleads the crowd.”

¹³But no one spoke about him publicly for fear of the authorities.

¹⁴In the middle of the feast, Jesus went up into the temple and taught. ¹⁵The authorities were amazed. “How can this uneducated man be so articulate?” they asked.

¹⁶“This isn’t my teaching,” Jesus answered. “It comes from the one who sent me. ¹⁷Anyone who wants to do what she wants will know whether this teaching is from Godde or whether I’m speaking on my own. ¹⁸Whoever speaks on their own seeks their own glory, but whoever seeks the glory of the one who sent them is true, and harbors no injustice. ¹⁹Didn’t Moses give you the Torah, and yet none of you does it? Why are you trying to kill me?”

²⁰Some in the crowd answered, “You’re demonized! Who’s trying to kill you?”

²¹“I did one deed,” Jesus answered, “and you’re all amazed. ²²Moses gave us circumcision (although it didn’t really come from Moses, but from our ancestors), and we circumcise a man on a Sabbath. ²³If a man welcomes circumcision on a Sabbath so as not to break Moses’ Torah, are you angry with me for making a man completely healthy on a Sabbath? ²⁴Don’t judge by appearances, but judge with justice.”

²⁵So some from Jerusalem said, “Isn’t this the one they’re trying to kill? ²⁶Look, he speaks openly, and they can’t answer him. Can it be that the authorities really know that this is the Christ? ²⁷But we know where this man comes from; when the Christ comes, no one will know where that one’s from.”

²⁸So Jesus cried out while he was teaching in the temple, “You know me and where I’m from? I haven’t come on my own, but the one who sent me is true. You don’t know her. ²⁹I know her, because I’m from her. She sent me.”

³⁰So they tried to arrest him, but no one laid a hand on him because his time hadn't yet come. ³¹But many in the crowd trusted in him. They asked, "Surely the coming Christ won't do more signs than this?"

³²The Pharisees heard the crowd asking these things about him, so they and the chief priests sent officers to arrest him.

³³"I'll be with you a little while longer," Jesus said, "then I'm going to the one who sent me. ³⁴You'll look for me but won't find me, because you won't be able to go where I am."

³⁵So the temple authorities said to themselves, "Where is this one planning to go so that we can't find him? Will he go to where our people live among the Greeks, and teach the Greeks? ³⁶What does he mean, 'You'll look for me but won't find me, because you won't be able to go where I am'?"

³⁷Now on the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty, they should come to me and drink! ³⁸Whoever trusts in me, as the Scripture has said, rivers of living water will flow from within them." ³⁹But he was really talking about the Spirit, which those who trusted in him were going to receive. The Holy Spirit had not yet been given because Jesus wasn't yet glorified.

⁴⁰When they heard these words, many in the crowd said, "This is truly the Prophet."

⁴¹Others said, "This is the Christ."

But some said, "Surely the Christ doesn't come from Galilee! ⁴²Doesn't the Scripture say that the Christ will be the offspring of Bathsheba and David, and will come from their hometown, Bethlehem?"

⁴³So the crowd was divided over him. ⁴⁴Some wanted to arrest him, but no one laid a hand on him.

⁴⁵So the officers went back to the chief priests and Pharisees.

"Why didn't you bring him in?" they asked.

⁴⁶The officers answered, "No one has ever spoken like this!"

⁴⁷So the Pharisees said, "Surely you aren't led astray too, are you? ⁴⁸Have any of the authorities trusted in him? Or the Pharisees? ⁴⁹This crowd that doesn't know the Torah is accursed."

⁵⁰One of the Pharisees was Nicodemus, who had gone to Jesus earlier. ⁵¹"Surely our Torah doesn't judge anyone," he said, "without first giving them a hearing and finding out what they've done."

⁵²They answered, "Are you from Galilee too? Look it up, and you'll see that no prophet comes from Galilee."

⁵³Everyone went to their own house,

Chapter Eight

but Jesus went to the Mount of Olives. ²Early in the morning, he returned to the temple, and all the people came to him. He sat down to teach them. ³Now the scholars and Pharisees had entrapped a woman whom they brought in for unfaithfulness. They made her stand in the middle and ⁴told him, "Teacher, we watched this woman being unfaithful. ⁵In the Torah, Moses instructed us to stone such women. Now what do you say?" ⁶They said this to trap him, so that they might be able to accuse him of something.

But Jesus stooped down and wrote on the ground with his finger. ⁷When they kept on questioning him, he stood up and said, "Whoever among you isn't guilty can throw the first stone at her." ⁸Again he stooped down and wrote on the ground.

⁹When they heard this, they left one by one, beginning with the elders. Jesus was left alone with the woman in the middle. ¹⁰Jesus stood up. "Where did everybody go?" he asked. "No one condemned you?"

¹¹"No one, Lord," she answered.

"I don't condemn you either," Jesus said. "Go on, but watch your step."

¹²Jesus talked to them again, saying, "I am the light of the world. Whoever follows me won't be in the dark, but will have the light of life!"

¹³So the Pharisees told him, "You testify about yourself. Your testimony isn't true."

¹⁴"Even if I testify about myself," Jesus answered, "my testimony is true, because I know where I came from and where I'm going, but you don't know where I came from or where I'm going. ¹⁵You judge according to the flesh; I judge no one. ¹⁶Even if I do judge, my judgment is true, because it's not just me, but me and the Mother who sent me. ¹⁷It's even written in the Torah that the testimony of two people is true. ¹⁸I testify about myself and the Mother who sent me testifies about me."

¹⁹So they asked him, "Where's your Mother?"

"You don't know me or my Mother," Jesus answered. "If you knew me, you would know my Mother too." ²⁰Jesus said this in the treasury when he was teaching in the temple, but no one arrested him because his time hadn't yet come.

²¹Again Jesus told them, "I'm going away, and you'll look for me, but you'll die guilty. You won't be able to go where I am."

²²So the temple authorities asked, "Is he going to kill himself? Is that what he means when he says, 'You won't be able to go where I am'?"

²³He answered, "You're from below; I'm from above. You're worldly; I'm not worldly. ²⁴I told you that you'll die guilty, because unless you trust that I'm the one, you'll die guilty."

²⁵"Who are you?" they asked.

"Just what I've been saying all along," Jesus said. ²⁶I have many things to say about you in judgment. But the one who sent me is true, and whatever I've heard from her, I say to the world."

²⁷They didn't understand that he was telling them about the Mother. ²⁸So Jesus told them, "When you lift up the Son of Woman, then you'll know that I'm the one. I do nothing by myself, but I say what the Mother taught me. ²⁹The one who sent me is with me; she hasn't left me alone, because I always do what's pleasing to her." ³⁰As he said these things, many trusted in him.

³¹Jesus addressed the temple authorities who had trusted him. "If you continue in my teaching," he said, "then you really are my disciples. ³²You'll know the truth, and the truth will set you free!"

³³"We're descended from Sarah and Abraham," they answered, "and have never been in bondage to anyone. So how can you say, 'You'll be set free'?"

³⁴Jesus answered, "Believe me when I say that everyone who does wrong is the bondservant of wrongdoing. ³⁵A bondservant doesn't stay in the household forever, but a child belongs to it forever. ³⁶So if the Son sets you free, you'll really be free. ³⁷I know that you're descended from Sarah and Abraham, yet you're looking for a way to kill me because there's no place in you for my teaching. ³⁸I'm talking about what I've seen in the presence of the one I'm from, and you do what you've been told by the one you're from."

³⁹"We're descended from Sarah and Abraham," they answered.

"If you were really descended from Sarah and Abraham," Jesus said, "you'd act like them. ⁴⁰But now you're looking for a way to kill me, a man who's telling you the truth that I heard from Godde. Sarah and Abraham didn't do this. ⁴¹You act like the one you're really from."

"We're not illegitimate children," they said. "We're from Godde."

⁴²"If you were really from Godde," Jesus said, "you'd love me, because I came from Godde and now I'm here. I haven't come on my own, but she sent me. ⁴³Why don't you understand what I'm saying? Because you can't hear my teaching. ⁴⁴You're from the devil, and you want to do what it wants. The devil was a murderer from the beginning, and doesn't stand in the truth, because there's no truth in it. When the devil lies, it's only natural, because it's a liar and the source of all lies. ⁴⁵But because I tell the truth, you don't trust me. ⁴⁶Which one of you can prove me guilty of wrongdoing? If I tell the truth, why don't you trust me? ⁴⁷Whoever is from Godde hears what Godde says. The reason you don't hear is because you're not from Godde."

⁴⁸"Aren't we right in saying that you're a Samaritan," the temple authorities asked, "and are demonized?"

⁴⁹"I'm not demonized," Jesus answered, "but I honor my Mother, and you dishonor me. ⁵⁰But I'm not looking for my own glory. But there is one who does, and she's the judge. ⁵¹Believe me when I say that whoever follows my teaching will never see death."

⁵²So the temple authorities told him, "Now we know that you're demonized. Sarah and Abraham died, and so did the prophets; yet you say, 'Whoever follows my teaching will never taste death.' ⁵³Are you greater than our ancestors, Sarah and Abraham, who died? The prophets died too. Who do you think you are?"

⁵⁴"If I glorify myself," Jesus answered, "my glory is nothing. It's Godde who glorifies me, the one you say you're from. ⁵⁵You don't know her, but I do. If I said, 'I don't know her,' I'd be a liar like you. But I do know her and follow her teaching. ⁵⁶Your ancestors Sarah and Abraham rejoiced to see my day; they saw it and were glad."

⁵⁷"You aren't yet fifty years old," the temple authorities asked, "and you've seen Sarah and Abraham?"

⁵⁸Jesus said, "Believe me when I say that before Sarah and Abraham even existed, I was the one."

⁵⁹Then they picked up stones to throw at him, but Jesus hid himself and left the temple.

Chapter Nine

As he went along, he saw a man blind from birth. ²"Rabbi," his disciples asked, "whose fault is it that this man was born blind? His, or his parents'?"

³"It's neither his fault nor his parents' fault," Jesus answered, "but it happened so that Godde's deeds might be revealed in him. ⁴As long as it's day, we need to do the work of the one who sent me. Night is coming when no one can work. ⁵While I am in the world, I am the light of the world." ⁶After he said this, he spat on the ground, made mud with the saliva, and anointed the man's eyes with the mud. ⁷"Go," he told him, "and wash in the pool of Siloam" (which means "Sent"). So he went away, washed, and came back able to see. ⁸His neighbors and those who had formerly seen him begging asked, "Isn't he the one who used to sit and beg?" ⁹Some were saying, "That's him." Others were saying, "No, but he looks like him."

"I'm the one," he said.

¹⁰"How were your eyes opened?" they asked.

¹¹"The man called Jesus made mud," he answered, "and anointed my eyes. He told me, 'Go to the pool of Siloam and wash.' So I went and washed, and then I could see."

¹²“Where is he?” they asked.

“I don’t know,” he answered.

¹³They brought to the Pharisees the man who had once been blind. ¹⁴Now the day Jesus had made the mud and opened his eyes was a Sabbath. ¹⁵So the Pharisees also asked him how he received his sight. He told them, “He put mud on my eyes, I washed, and now I see.”

¹⁶Some of the Pharisees said, “This man isn’t from Godde, because he doesn’t observe the Sabbath.” Others said, “How can a wrongdoer do such signs?” They were divided.

¹⁷So they asked the man again, “What do you say about him, since he opened your eyes?”

“He’s a prophet,” he answered.

¹⁸So the temple authorities didn’t believe that he had been blind and had received his sight until they called in his parents ¹⁹and asked, “Is this your son? You say he was born blind? Then how can he see?”

²⁰“We know that he’s our son,” his parents answered, “and that he was born blind; ²¹but we don’t know how he sees, or who opened his eyes. Ask him; he’s old enough. He can speak for himself!” ²²His parents said this because they feared the authorities, because the authorities had already agreed that if anyone acknowledged him as the Christ, they’d be put out of the synagogue. ²³So his parents just said, “He’s old enough; ask him.”

²⁴So again they called in the man who had once been blind and told him, “Give glory to Godde. We know that this man is a wrongdoer.”

²⁵“I don’t know whether he’s a wrongdoer,” the man answered. “One thing I do know is that although I was blind, now I can see.”

²⁶“What did he do to you?” they asked. “How did he open your eyes?”

²⁷“I’ve already told you,” he answered, “and you didn’t listen. Why do you want to hear it again? You don’t want to become his disciples too, do you?”

²⁸They insulted him. “You’re that man’s disciple,” they told him, “but we’re disciples of Moses. ²⁹We know that Godde has spoken to Moses. But as for this man, we don’t even know where he comes from.”

³⁰“That’s amazing!” the man exclaimed. “You don’t even know where he comes from, yet he opened my eyes. ³¹We know that Godde doesn’t listen to wrongdoers, but she does listen to anyone who worships her and does her will. ³²Since the beginning of time no one has ever heard of anyone opening the eyes of someone born blind. ³³If this man were not from Godde, he wouldn’t be able to do anything.”

³⁴“You’ve been completely guilty since you were born,” they told him. “How dare you teach us!” They threw him out.

³⁵When he heard that they had thrown him out, Jesus found him and said, “Do you trust in the Son of Woman?”

³⁶“Who is he, Lord,” he asked, “so that I may trust in him?”

³⁷“You’re looking at him,” Jesus said. “I’m the one.”

³⁸“Lord, I trust!” he said, and he bowed to him.

³⁹“I came into this world for judgment,” Jesus said, “so that those who don’t see may see, and so that those who see may be blinded.”

⁴⁰Some of the nearby Pharisees heard these things. “Are we blind too?” they asked.

⁴¹“If you really were blind, you wouldn’t be guilty,” Jesus said. “But since you say, ‘We can see,’ you’re still guilty.”

Chapter Ten

“Believe me when I say that whoever doesn’t enter the sheep pen through the gate, but instead climbs in by another way, is a thief and a robber.² Whoever enters through the gate is a shepherd of the sheep.³ The gatekeeper opens the gate for the shepherd, and the sheep listen to the voice of the shepherd who calls them each by name and leads them out.⁴ After bringing them out, the shepherd goes ahead of them, and the sheep follow because they know the shepherd’s voice.⁵ They’ll never follow a stranger, but will run away because they don’t know the voice of strangers.”⁶ Jesus used this figure of speech, but they didn’t understand what he was telling them.

⁷So Jesus talked to them again. “Believe me when I say that I am the gate for the sheep.⁸ All who came before me are thieves and robbers, but the sheep didn’t listen to them.⁹ I am the door. Whoever enters through me will be given life. They’ll come in and go out, and find pasture.¹⁰ The thief comes only to steal, kill, and destroy. I came so that they may have life and enjoy it.¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep.¹² The hired hand – the one who isn’t a shepherd and doesn’t own the sheep – sees the wolf coming, leaves the sheep, and runs away. The wolf seizes the sheep and scatters them.¹³ The hired hand doesn’t care about the sheep.¹⁴ I am the good shepherd. I know my own, and my own know me,¹⁵ just as the Mother knows me and I know the Mother. And I lay down my life for the sheep.¹⁶ I have other sheep that don’t belong to this sheep pen. I need to bring them along too. They’ll hear my voice and become one flock with one shepherd.¹⁷ The Mother loves me because I lay down my life in order to take it up again.¹⁸ No one takes it away from me, but I lay it down by myself. I have authority to lay it down and authority to take it up again. I received this instruction from my Mother.”

¹⁹The authorities were divided again over these words.²⁰ Many of them said, “He’s demonized! He’s out of his mind! Why do you listen to him?”²¹ Others said, “These aren’t the sayings of one who’s demonized. A demon can’t open the eyes of those who are blind, can it?”

²²Then came the Feast of the Dedication at Jerusalem. It was winter,²³ and Jesus was going around on Solomon’s porch in the temple.²⁴ So the temple authorities surrounded him and asked, “How long will you keep us in suspense? If you’re the Christ, tell us openly.”

²⁵“I told you, but you don’t trust,” Jesus answered. “The deeds that I do in my Mother’s name testify about me,²⁶ but you don’t trust, because you don’t belong to my sheep.²⁷ My sheep hear my voice. I know them, and they follow me.²⁸ I give eternal life to them. They’ll never die, and no one will snatch them out of my hand.²⁹ My Mother, who has given them to me, is greater than anyone else, and no one can snatch them out of my Mother’s hand.³⁰ I and the Mother are one.”

³¹The authorities picked up stones again to stone him.³² “I’ve shown you many good deeds from the Mother,” Jesus said. “For which of these are you going to stone me?”

³³“We’re not going to stone you for a good deed, but for sacrilege,” the authorities answered. “Although you’re just a human being, you’re making yourself out to be Godde!”

³⁴Jesus answered, “Isn’t it written in your Torah, ‘I said, “you’re goddesses and gods”?’³⁵ If she called the ones to whom the word of Godde came goddesses and gods (and the Scripture can’t be broken),³⁶ how can you say that the one the Mother sanctified and sent into the world is sacrilegious just because I said, ‘I’m Godde’s Son?’³⁷ If I don’t do the deeds of my Mother, then don’t trust me.³⁸ But if I do, trust

the deeds even if you don't trust me, so that you may know and understand that the Mother is in me, and I in the Mother." ³⁹So they were looking for a way to arrest him again, but he escaped their grasp.

⁴⁰He went back across the Jordan to the place where John had been baptizing originally, and stayed there. ⁴¹Many came to him. "John didn't do a sign," they said, "but everything that John said about this one was true." ⁴²Many trusted in him there.

Chapter Eleven

Now a man named Lazarus was sick. He lived in Bethany, the village of Mary and her sister, Martha. ²(Mary was the one who anointed the Lord with ointment and wiped his feet with her hair; it was her brother Lazarus who was sick.) ³So the sisters sent him a message: "Lord, look, the one you love is sick." ⁴But when Jesus heard it, he said, "This sickness won't lead to death. It's for Godde's glory, so that Godde's Son may be glorified by it." ⁵Now Jesus loved Martha and her sister and Lazarus. ⁶Yet when he heard that he was sick, he stayed where he was two more days. ⁷After that he said to the disciples, "Let's go back to Judea."

⁸"Rabbi," they said, "the authorities were just trying to stone you, but you're going there again?"

⁹"Aren't there twelve hours of daylight?" Jesus asked. "Whoever goes around during the day doesn't stumble, because they see by the light of this world. ¹⁰But whoever goes around at night stumbles, because they have no light." ¹¹After saying this, he went on to tell them, "Our friend Lazarus has fallen asleep, but I'm going to wake him up."

¹²So his disciples told him, "Lord, if he's fallen asleep, he'll be healed."

¹³Jesus was really talking about his death, but they thought he was talking about literal sleep. ¹⁴So Jesus told them plainly, "Lazarus is dead. ¹⁵I'm glad for your sakes that I wasn't there, so that you may trust. But let's go to him."

¹⁶So Thomas (the one called Didymus) said to the other disciples, "Let's go too, so that we may die with him."

¹⁷When Jesus arrived, he found that he had already been in the tomb four days. ¹⁸Now Bethany was near Jerusalem, about two miles away. ¹⁹Many of the Jews had joined Martha and Mary to console them about their brother. ²⁰When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. ²¹"Lord," Martha told Jesus, "if you had been here, my brother wouldn't have died. ²²But I know that Godde will give you whatever you ask."

²³Jesus told her, "Your brother will rise again."

²⁴"I know that he'll rise again," Martha said, "in the resurrection on the last day."

²⁵"I am the resurrection and the life," Jesus told her. "Whoever trusts in me will live, even if they die. ²⁶Everyone who lives and trusts in me will never die. Do you trust this?"

²⁷"Yes, Lord," she said. "I've trusted that you're the Christ, Godde's Son, who comes into the world."

²⁸After she said this, she left and privately called her sister Mary. "The Teacher's here," she said, "and is calling for you."

²⁹When she heard this, she got up quickly and went to him. ³⁰Now Jesus had not yet come into the village, but was still at the place where Martha met him. ³¹When the Jews who were consoling Mary in the house saw how quickly she got up and went out, they followed her, thinking she was going to the

tomb to mourn. ³²When Mary reached the place where Jesus was and saw him, she fell at his feet. "Lord," she said, "if you had been here, my brother wouldn't have died."

³³When Jesus saw her weeping, and the Jews who were with her weeping too, he was deeply moved in spirit and troubled. ³⁴"Where have you laid him?" he asked.

"Lord, come and see," they told him.

³⁵Jesus wept.

³⁶The Jews said, "See how he loved him!" ³⁷But some of them said, "If he could open the eyes of the one who was born blind, why couldn't he have kept this one from dying?"

³⁸Still deeply moved, Jesus came to the tomb. It was a cave with a stone lying against it. ³⁹"Remove the stone!" Jesus said.

"But Lord," said Martha, the sister of the deceased, "there'll be a bad smell, because he's been dead four days!"

⁴⁰"Didn't I tell you that if you trust," Jesus said, "you'd see Godde's glory?"

⁴¹So they removed the stone. Jesus looked up. "Mother," he prayed, "I thank you that you've heard me. ⁴²I know that you always hear me, but I've said this for the benefit of the crowd standing around, so that they may trust that you sent me." ⁴³After he said this, he cried out in a loud voice, "Lazarus, come out!"

⁴⁴The dead man came out, bound hand and foot with wrappings, a cloth wrapped around his face.

"Untie him," Jesus told them, "and let him go."

⁴⁵Many of the Jews who had come to Mary saw what he did and trusted in him. ⁴⁶But some of them went to the Pharisees, and told them what Jesus had done. ⁴⁷So the chief priests and the Pharisees called a meeting of the court. "What are we doing?" they asked. "This man keeps doing signs. ⁴⁸If we let him go on this way, everyone will trust in him, and the Romans will destroy both our holy place and our nation."

⁴⁹One of them was Caiaphas, who was high priest that year. "You don't know anything," he said.

⁵⁰"Don't you realize that it's better for you to have one man die for the people than to have the whole nation destroyed?" ⁵¹Now he didn't say this on his own, but since he was high priest that year, he prophesied that Jesus would die for the nation; ⁵²and not just for the nation, but also to gather together Godde's scattered children to make them one. ⁵³From that day on they planned to put him to death.

⁵⁴So Jesus didn't go around publicly in Judea anymore, but went from there into the country near the wilderness, to a town called Ephraim. He stayed there with his disciples.

⁵⁵Now the Passover of the Jews was near. Many went up from the country to Jerusalem before the Passover to purify themselves. ⁵⁶They were looking for Jesus. As they stood around in the temple, they asked each other, "What do you think? He won't come to the feast, will he?" ⁵⁷Now the chief priests and the Pharisees had ordered that if anyone knew where he was, they should report it so that they could arrest him.

Chapter Twelve

Six days before the Passover, Jesus went to Bethany, the home of Lazarus, whom Jesus had raised from the dead. ²So they made him a supper there. Martha was serving, and Lazarus was among those sitting

at the table with him. ³Then Mary took a very expensive pound of pure nard perfume, anointed Jesus' feet, and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

⁴One of his disciples protested. It was Judas Iscariot, who was going to betray him. ⁵"Why wasn't this ointment sold for three hundred denarii," he said, "and given to those who are poor?" ⁶He didn't really say this because he cared about those who were poor, but because he was their treasurer, and was embezzling their funds.

⁷"Leave her alone," Jesus said. "She's saved this for the day of my burial. ⁸You can always help those who are poor, but you won't always have me."

⁹Meanwhile a large Jewish crowd found out that he was there, and they came not just to see Jesus, but also to see Lazarus, whom he had raised from the dead. ¹⁰But the chief priests conspired to kill Lazarus too, ¹¹since many of the Jews were going to Jesus and trusting in him because of Lazarus.

¹²The next day a large crowd had come to the feast. When they heard that Jesus was coming to Jerusalem, ¹³they took palm tree branches and went out to meet him, shouting:

"Hosanna!
Blessed is the one who comes in the name of the Lady,
the king of Israel!"

¹⁴Jesus found a young donkey and sat on it, as it is written:

¹⁵"Don't be afraid, daughter of Zion.
Look, your king is coming, sitting on a donkey's colt."

¹⁶His disciples didn't understand this at the time. But after Jesus was glorified, then they remembered that these things had been written about him and had been done to him. ¹⁷Now the crowd that was with him when he called Lazarus out of the tomb and raised him from the dead was spreading the news.

¹⁸More crowds flocked to him because they heard that he had done this sign. ¹⁹So the Pharisees said to each other, "This isn't getting us anywhere. See how the world is following him!"

²⁰Now some Greeks were among those who went up to worship at the feast. ²¹They went to Philip, who was from Bethsaida in Galilee. "Sir," they told him, "we want to see Jesus." ²²Philip went to Andrew, and Andrew and Philip went to Jesus. ²³"The time has come for the Son of Woman to be glorified," Jesus answered. ²⁴"Believe me when I say that unless a grain of wheat falls to the ground and dies, it remains a single seed. But if it dies, it bears much fruit. ²⁵Whoever who loves their life will lose it, but whoever hates their life in this world will keep it for eternal life. ²⁶If anyone serves me, let them follow me. My servant will be wherever I am. My Mother will honor whoever serves me.

²⁷"Now my soul is anxious. What should I say? 'Mother, rescue me from this time?' But this is the reason I came to this time. ²⁸Mother, glorify your name!"

Then a voice came from heaven. "I've glorified it, and will glorify it again."

²⁹The nearby crowd who heard it said it had thundered. Others said, "An angel has spoken to him."

³⁰"This voice hasn't come for me, but for you," Jesus said. ³¹"Now is the time for the judgment of this world. Now the prince of this world will be cast out. ³²When I'm lifted up from the earth, I'll draw everyone to me." ³³He said this to show what kind of death he was going die.

³⁴"We understand from the Torah that the Christ lives forever," the crowd answered. "How can you say, 'The Son of Woman needs to be lifted up?' Who is this 'Son of Woman'?"

³⁵"The light is with you for a little longer," Jesus said. "Live while you have the light, so that darkness won't overcome you. Whoever lives in the darkness doesn't know where they're going. ³⁶While you have the light, trust in the light, so that you may become children of light."

After Jesus said this, he left and hid himself from them. ³⁷But even though he had done so many signs before them, yet they didn't trust in him, ³⁸that the word of Isaiah the prophet might be fulfilled:

"Lady, who has trusted our report?
To whom has the arm of the Lady been revealed?"

³⁹Because of this they couldn't trust, as Isaiah said:

⁴⁰"She has blinded their eyes
and closed their heart,
so that they can't see with their eyes
and understand with their heart and change,
and I would heal them."

⁴¹Isaiah said these things because he saw his glory and spoke about him. ⁴²Even so, many of the authorities trusted in him, but because of the Pharisees they didn't confess him so that they wouldn't be put out of the synagogue, ⁴³because they loved the glory of women and men more than the glory of Godde.

⁴⁴Jesus cried out, "Whoever trusts in me doesn't trusts in me but in the one who sent me. ⁴⁵Whoever sees me sees the one who sent me. ⁴⁶I've come as a light into the world, so that whoever trusts in me may not stay in the darkness. ⁴⁷If anyone listens to my message and doesn't obey, I don't judge, because I didn't come to judge the world, but to give life to the world. ⁴⁸Whoever rejects me and doesn't accept my sayings will be judged. What I have said will judge them on the last day, ⁴⁹because I haven't spoken on my own, but the Mother who sent me instructed me what to say and what to speak. ⁵⁰I know that her precept is eternal life. So I say just what the Mother has told me to say."

Chapter Thirteen

Now before the feast of the Passover, Jesus knew that his time had come to depart from this world and go to the Mother. He loved his own who were in the world to the end. ²They were eating supper. The devil had already given Judas Iscariot, Simon's son, the idea of betraying him. ³Now Jesus knew that the Mother had given all things into his hands, and that he had come from Godde and was returning to Godde. ⁴So he got up from supper, took off his coat, and wrapped a towel around his waist. ⁵Then he poured water into a basin and started to wash the disciples' feet, wiping them dry with the towel that was wrapped around him. ⁶Then he came to Simon Peter. He said to him, "Lord, are you really going to wash my feet?"

⁷"You don't understand what I'm doing now," Jesus answered, "but you will later."

⁸“You’ll never wash my feet!” Peter protested.

“Unless I wash you,” Jesus said, “you have nothing in common with me.”

⁹“Then, Lord,” Simon Peter said, “not just my feet, but my hands and my head too!”

¹⁰“Whoever has bathed just needs to have their feet washed,” Jesus said, “but they’re entirely clean. You’re clean – but not all of you.” ¹¹He knew who was going to betray him; that’s why he said, “You’re not all clean.”

¹²So when he had washed their feet, he put his coat back on and sat back down again. “Do you understand what I’ve done for you?” he asked. ¹³“You call me ‘Teacher’ and ‘Lord’ – and rightly so, because that’s what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you ought to wash each others’ feet too. ¹⁵I’ve set an example for you, so that you should do what I’ve done for you. ¹⁶Believe me when I say that a bondservant isn’t greater than their master, nor is the one who is sent greater than the one who sent them. ¹⁷Now that you know these things, you’ll be blessed if you do them. ¹⁸I’m not talking about all of you; I know whom I’ve chosen. But this is to fulfill the Scripture, ‘The one who shares bread with me has turned against me.’ ¹⁹I’m telling you this now, before it happens, so that when it does happen you may trust that I’m the one. ²⁰Believe me when I say that whoever welcomes anyone I send welcomes me, whoever welcomes me welcomes the one who sent me.”

²¹After Jesus said this, he was troubled in spirit. He testified, “Believe me when I say that one of you will betray me.”

²²The disciples looked at each other, wondering whom he was talking about. ²³One of them, the disciple Jesus loved, was at the table leaning on him. ²⁴So Simon Peter motioned to this disciple to ask Jesus which one he was talking about.

²⁵Leaning leaning back against Jesus, the disciple asked, “Lord, who is it?”

²⁶Jesus answered, “It’s the one to whom I’ll give this piece of bread after I’ve dipped it.” Then he dipped the piece of bread and gave it to Judas, the son of Simon Iscariot. ²⁷After Judas took the piece of bread, the Satan entered into him.

Jesus told him, “Don’t waste any time about what you’re doing!”

²⁸Now no one at the table knew why he told him this. ²⁹Since Judas was their treasurer, some thought that Jesus was telling him, “Buy what we need for the feast,” or telling him to give something to those who were poor. ³⁰So Judas left immediately after taking the piece of bread. It was night.

³¹After he had left, Jesus said, “Now the Son of Woman has been glorified, and Godde has been glorified in him. ³²If Godde has been glorified in him, Godde will also glorify him in herself, and she’ll glorify him right away. ³³Children, I’ll be with you a little while longer. You’ll look for me, and as I said to the temple authorities, I’m now telling you, ‘You won’t be able to go where I am.’ ³⁴I’m giving you a new precept: Love each other. Just as I’ve loved you, love each other. ³⁵That way everyone will know that you’re my disciples, if you love each other.”

³⁶“Lord,” Simon Peter asked, “where are you going?”

“Where I am going, you can’t follow now,” Jesus answered, “but you’ll follow later.”

³⁷“Lord,” Peter asked, “why can’t I follow you now? I’ll lay down my life for you!”

³⁸Jesus answered, “Will you really lay down your life for me? Believe me when I say that the rooster won’t crow until you have disowned me three times!”

Chapter Fourteen

“Don’t let your hearts be anxious. You trust in Godde; trust in me too. ²There are many rooms in my Mother’s house. If it weren’t so, I would have told you. I’m going to prepare a place for you. ³If I go and prepare a place for you, I’ll come back again and take you to myself, so that you may be where I am. ⁴You know the way to the place I’m going.”

⁵“Lord,” Thomas said, “we don’t know where you’re going. How can we know the way?”

“I am the way, the truth, and the life,” Jesus answered. “No one comes to the Mother except through me. ⁷If you know me, you’ll know my Mother too. From now on, you do know her and have seen her.”

⁸“Lord,” Philip said, “show us the Mother, and we’ll be satisfied.”

⁹Jesus said, “Don’t you know me, Philip, after I’ve been with you such a long time? Whoever has seen me has seen the Mother too. How can you say, ‘Show us the Mother?’ ¹⁰Don’t you trust that I’m in the Mother, and the Mother in me? I’m not saying this on my own, but the Mother who lives in me does her deeds. ¹¹Trust me that I’m in the Mother, and the Mother in me; but if not, at least trust because of the deeds. ¹²Believe me when I say that whoever trusts in me will do the things I do too, and will do even greater things, because I’m going to my Mother. ¹³I’ll do whatever you will ask in my name, so that the Mother may be glorified in the Son. ¹⁴If you ask me anything in my name, I’ll do it.”

¹⁵“If you love me, keep my precepts. ¹⁶I’ll ask the Mother, and she’ll give you another Advocate to be with you forever – ¹⁷the Spirit of truth, whom the world can’t receive because it doesn’t see her or know her. You know her because she stays with you and will be in you. ¹⁸I won’t leave you as orphans; I’ll come to you. ¹⁹In a little while, the world won’t see me anymore, but you’ll see me. Because I live, you’ll live too. ²⁰In that day you’ll know that I’m in my Mother, and you’re in me, and I’m in you. ²¹Whoever has my precepts and keeps them is the one who loves me. Whoever loves me will be loved by my Mother, and I’ll love them and will reveal myself to them.”

²²Judas (not Iscariot) asked him, “Lord, what’s happened that you’re about to reveal yourself to us and not to the world?”

²³“Whoever loves me,” Jesus answered, “will keep my word. My Mother will love them, and we’ll come and make our home with them. ²⁴Whoever doesn’t love me doesn’t keep my words. What you’re hearing isn’t coming from me, but from the Mother who sent me.”

²⁵“I’ve told you these things while I’m still with you. ²⁶But the Advocate, the Holy Spirit, whom the Mother will send in my name, will teach you all things and will remind you of everything that I’ve told you. ²⁷Peace I leave with you. My peace I give you. I don’t give as the world gives. Don’t let your heart be anxious or afraid. ²⁸You heard me tell you, ‘I’m going away and I’ll come to you.’ If you loved me, you would’ve rejoiced that I’m going to the Mother, because the Mother is greater than I. I’m telling you this now, before it happens, so that when it does happen, you may trust. ³⁰I won’t talk with you much longer, because the ruler of this world is coming, and we have nothing in common. ³¹But so that the world may know that I love the Mother, I do what she has instructed. Get up; let’s leave.”

Chapter Fifteen

“I am the true vine, and my Mother is the gardener. ²She removes every branch in me that doesn’t bear fruit, and prunes every branch that bears fruit so that it may bear more fruit. ³You’re already clean

because of the message I've told you. ⁴Remain in me as I remain in you. Just as the branch can't bear fruit by itself unless it remains in the vine, neither can you unless you remain in me. ⁵I am the vine; you're the branches. Whoever remains in me and I in them bears much fruit, because you can't do anything without me. ⁶Someone who doesn't remain in me is like a branch that's thrown away and withers; they're gathered, thrown into the fire, and burned. ⁷If you remain in me and my words remain in you, ask whatever you want to, and it will be done for you. ⁸My Mother is glorified by this: that you bear much fruit and be my disciples. ⁹Just as the Mother has loved me, so I've loved you. Remain in my love. ¹⁰If you keep my precepts, you'll remain in my love, just as I've kept my Mother's precepts and remain in her love.

¹¹"I've told you these things so that my joy may be in you and that your joy may be complete. ¹²This is my precept, that you love each other just as I've loved you. ¹³No one has greater love than this: to lay down their life for their friends. ¹⁴You're my friends if you follow my precepts. ¹⁵I don't call you bondservants anymore, because the bondservant doesn't know what their master is doing. But I've called you friends, because I've made known to you everything that I've heard from my Mother. ¹⁶You didn't choose me, but I chose you and appointed you to go and bear fruit – fruit that will last – so that my Mother may give you whatever you ask of her in my name. ¹⁷I give you these precepts so that you may love each other.

¹⁸If the world hates you, remember that it hated me before it hated you. ¹⁹If you belonged to the world, the world would love you as its own. But you don't belong to the world, because I chose you out of the world, so the world hates you. ²⁰Remember what I told you: 'A bondservant isn't greater than their master.' If they harassed me, they'll harass you too. If they followed my teaching, they'll follow yours too. ²¹But they'll do all this to you because of me since they don't know the one who sent me. ²²They wouldn't have been guilty if I hadn't come and talked to them, but now they have no excuse for their offense. ²³Whoever hates me hates my Mother too. ²⁴If I hadn't done among them what no one else did, they wouldn't have been guilty. But now they've seen and hated both me and my Mother. ²⁵It was to fulfill what's written in their Torah, 'They hated me for no reason.'

²⁶"When the Advocate comes, whom I'll send to you from the Mother – the Spirit of truth who comes from the Mother – she'll testify about me. ²⁷You'll testify too, because you've been with me from the beginning.

Chapter Sixteen

"I've told you these things so that you wouldn't be tripped up. ²They'll put you out of the synagogues. The time is coming when everyone who kills you will think they're offering a service to Godde. ³They'll do these things because they haven't known the Mother or me. ⁴But I've told you these things so that when the time comes, you may remember that I told you about them.

"I didn't tell you these things from the beginning, because I was with you. ⁵But now I'm going to the one who sent me, and none of you is asking me, 'Where are you going?' ⁶But because I've told you these things, sorrow has filled your heart. ⁷Nevertheless, I'm telling you the truth: It's better for you that I go away, because if I don't go away the Advocate won't come to you. But if I go, I'll send her to you. ⁸When she comes, she'll prove the world to be wrong about guilt, justice, and judgment: ⁹about guilt, because

they don't trust in me;¹⁰about justice, because I'm going to the Mother and you won't see me anymore;¹¹about judgment, because the ruler of this world has been judged.

¹²"I still have much to tell you, but you can't yet handle it.¹³However, when the Spirit of truth comes, she'll guide you into all truth, because she won't speak on her own. She'll speak whatever she hears, and will tell you what's yet to come.¹⁴She'll glorify me, because she'll take what I say and tell it to you.¹⁵Everything the Mother has is mine; that's why I said that she'll take what I say and tell it to you.¹⁶In a little while, you won't see me. But a little after that, you'll see me."

¹⁷Some of his disciples asked each other, "What does he mean by saying, 'In a little while, you won't see me, but a little after that, you'll see me,' and 'Because I'm going to the Mother'?"

¹⁸They continued asking.

"What does he mean, 'In a little while'?"

"We don't know what he's talking about."

¹⁹Jesus knew what they wanted to ask. He told them, "Are you asking each other what I meant when I said, 'In a little while, you won't see me, but a little after that, you'll see me?'"²⁰Believe me when I say that you'll weep and mourn, but the world will rejoice. You'll grieve, but your grief will turn to joy.²¹When a woman is giving birth, she suffers pain, because her time has come. But when her child is born, she doesn't remember the anguish anymore, because of the joy of bringing a human being into the world.²²So you grieve now, but I'll see you again. Your heart will rejoice, and no one will take away your joy.²³In that day you won't ask me any questions. Believe me when I say that the Mother will give you whatever you ask in my name.²⁴Until now, you haven't asked anything in my name. Ask and you'll receive, so that your joy may be complete.

²⁵"I've told you these things using figures of speech. The time is coming when I won't talk to you in figures of speech anymore, but I'll tell you plainly about the Mother.²⁶In that day you'll ask in my name. I'm not saying that I'll ask the Mother for you,²⁷since the Mother loves you because you've loved me and have trusted that I came from Godde.²⁸I came from the Mother and into the world; I'm leaving the world, and going back to the Mother."

²⁹"Look," his disciples said, "now you're talking plainly, without figures of speech!³⁰Now we know that you know everything, and don't need anyone to question you. Because of this, we trust that you came from Godde."

³¹"Do you trust now?" Jesus asked.³²"Look, the time is coming, and it's already here, when you'll be scattered, each one to their own home. You'll leave me all alone. But I'm not alone, because the Mother is with me.³³I've told you this so that in me you may have peace. In the world you'll be oppressed. But cheer up! I've overcome the world."

Chapter Seventeen

After Jesus said this, he looked up to heaven. "Mother," he said, "the time has come. Glorify your Son so that the Son may glorify you too.²As you've given him authority over all flesh, he'll give eternal life to all whom you've given him.³This is eternal life, that they may know you, the only true Godde, and the one you've sent, Jesus Christ.⁴I glorified you on earth by finishing what you gave me to do.⁵Now, Mother, glorify me with you with the glory I had with you before the world existed.

⁶“I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me. They’ve kept your word. ⁷Now they know that everything you’ve given me is from you, ⁸because I gave them the words you gave me and they welcomed them. They know it’s true that I came from you, and they’ve trusted that you sent me. ⁹I’m asking on their behalf. I’m not asking on behalf of the world, but on behalf of those whom you’ve given me, because they’re yours. ¹⁰All I have is yours, and all you have is mine; and I’ve been glorified in them. ¹¹I’m not in the world any longer, but they’re in the world, and I’m coming to you. Holy Mother, protect them by your name which you’ve given me, so that they may be one just as we are. ¹²While I was with them, I protected them by your name which you’ve given me. I’ve guarded those whom you’ve given me. None of them was lost except the one destined to be lost so that the Scripture might be fulfilled. ¹³But now I’m coming to you, and I’m saying these things while I’m still in the world, so that they may be full of my joy. ¹⁴I’ve given them your word. The world hated them because they’re not from the world just as I’m not from the world. ¹⁵I’m not asking you to take them from the world, but to keep them from the evil one. ¹⁶They’re not from the world just as I’m not from the world. ¹⁷Make them holy in the truth; your message is truth. ¹⁸Just as you sent me into the world, so I’ve sent them into the world too. ¹⁹I’m making myself holy for their sakes, so that they too may be made holy in truth.

²⁰“I’m not asking for just them, but also for those who trust in me because of their message, ²¹that they may all be one. Mother, just as you’re in me and I in you, may they also be in us, so that the world may trust that you sent me. ²²I’ve given them the glory which you’ve given me, so that they may be one just as we are one: ²³I in them and you in me, so that they may be completely one. Then the world may know that you sent me and loved them, just as you loved me. ²⁴Mother, I want those whom you’ve given me to be with me where I am, so that they may see my glory, which you’ve given me because you loved me before the beginning of the world. ²⁵Just Mother, the world doesn’t know you, but I know you, and they know that you’ve sent me. ²⁶I’ve made your name known to them and will make it known, so that your love for me may be in them, and I in them.”

Chapter Eighteen

After Jesus said this, he went out with his disciples across the Kidron ravine where there was a garden. He entered with his disciples. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas took a band of soldiers and officers from the chief priests and the Pharisees. They came with lanterns, torches, and weapons. ⁴Jesus, knowing everything that was going to happen to him, went out and asked them, “Who are you looking for?”

⁵“Jesus of Nazareth,” they said.

“I’m the one,” Jesus said.

Judas, who betrayed him, was standing with them. ⁶So when he told them, “I’m the one,” they drew back and fell to the ground.

⁷So he asked them again, “Who are you looking for?”

“Jesus of Nazareth,” they said.

⁸“I told you that I’m the one,” Jesus answered. “So if you’re looking for me, let them go.” ⁹This happened to fulfill his words, “I lost none of those whom you gave me.”

¹⁰Then Simon Peter, who had a sword, drew it and struck the high priest's bondservant, cutting off his right ear. The bondservant's name was Malchus.

¹¹"Put your sword back into its sheath!" Jesus told Peter. "Shouldn't I drink the cup which the Mother has given me?"

¹²Then the band of soldiers, their commander, and the officers of the temple authorities seized Jesus and bound him. ¹³They led him to Annas first, because he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴Caiaphas was the one who advised the temple authorities that it was better for one man to die for the people.

¹⁵Simon Peter followed Jesus, as did another disciple. That disciple, who was known to the high priest, went with Jesus into the court of the high priest, ¹⁶but Peter stood at the door outside. So the other disciple, the one known to the high priest, went out, and spoke to the doorkeeper, and brought Peter in.

¹⁷The woman who was the doorkeeper asked Peter, "You aren't one of this man's disciples too, are you?"

"I'm not," he said.

¹⁸Now the bondservants and the officers were standing around a fire they'd made, because it was cold. They were warming themselves. Peter was standing there with them, warming himself.

¹⁹Meanwhile, the high priest questioned Jesus about his disciples and his teaching. ²⁰"I've spoken openly to the world," Jesus answered. "I always taught in synagogues and in the temple, where all the Jews come together. I didn't say anything in secret. ²¹Why do you ask me? Ask those who heard what I told them. Look, they know what I said."

²²When he said this, one of the officers standing nearby slapped Jesus. "Is that any way to answer the high priest?"

²³"If I've said anything wrong," Jesus answered, "testify to the wrong; but if I'm right, why do you beat me?" ²⁴Then Annas sent him bound to Caiaphas, the high priest.

²⁵Meanwhile, Simon Peter was standing and warming himself. So they asked him, "You aren't one of his disciples too, are you?"

He denied it. "I'm not."

²⁶One of the high priest's bondservants, a relative of the one whose ear Peter had cut off, spoke up. "Didn't I see you in the garden with him?"

²⁷So Peter denied it again, and immediately the rooster crowed.

²⁸Then they led Jesus from Caiaphas into the Praetorium. It was early. They themselves didn't enter the Praetorium so that they wouldn't be defiled but still be able to eat the Passover. ²⁹So Pilate went out to them. "What accusation do you bring against this man?" he asked.

³⁰"If this man weren't a criminal," they answered, "we wouldn't have handed him over to you."

³¹"Take him yourselves," Pilate told them, "and judge him according to your Torah."

"It's not legal for us to put anyone to death," the temple authorities said. ³²This happened to fulfill Jesus' words about how he was going to die.

³³Pilate entered the Praetorium again and called Jesus. "Are you the King of the Jews?" he asked.

³⁴"Is that your question," Jesus answered, "or did others tell you about me?"

³⁵"I'm not a Jew, am I?" Pilate asked. "Your own nation and the chief priests handed you over to me. What have you done?"

³⁶“My reign is not from this world,” Jesus answered. “If my reign were from this world, then my servants would fight to keep me from being handed over to the authorities. But now my reign is not from here.”

³⁷“Are you a king, then?” Pilate said.

“You say that I’m a king,” Jesus answered. “I was born and came into the world for this one reason, to testify to the truth. Everyone who’s from the truth listens to my voice.”

³⁸“What is truth?” Pilate asked.

After he said this, he went back out to the authorities and told them, “I don’t find him at fault. ³⁹But you have a custom that I release someone to you at the Passover. So do you want me to release to you the King of the Jews?”

⁴⁰Then they all shouted again, “Not this man, but Barabbas!” Now Barabbas was a rebel.

Chapter Nineteen

Then Pilate took Jesus and flogged him. ²The soldiers twisted thorns into a crown, put it on his head, and dressed him in a purple robe. ³They kept coming up to him, slapping him and saying, “Hail, King of the Jews!”

⁴Then Pilate went out again and told them, “Look, I’m bringing him out to you to let you know that I don’t find him at fault.”

⁵So Jesus came out, wearing the crown of thorns and the purple robe. “Look!” Pilate told them. “Here’s the man!”

⁶When the chief priests and the officers saw him, they shouted. “Crucify! Crucify!”

“Take him yourselves, and crucify him,” Pilate said, “because I don’t find him at fault.”

⁷“We have a Torah,” the temple authorities answered, “and according to the Torah he should die, because he made himself the Son of Godde.”

⁸When Pilate heard this, he was even more afraid. ⁹He entered the Praetorium again and asked Jesus, “Where are you from?”

But Jesus didn’t answer.

¹⁰“Aren’t you talking to me?” Pilate asked. “Don’t you know that I have the power to free you, and the power to crucify you?”

¹¹“You wouldn’t have any power over me at all if it weren’t given to you from above,” Jesus answered. “So the one who handed me over to you is more guilty.”

¹²At that, Pilate was looking for a way to free him, but the temple authorities cried out. “If you free this man, you’re no friend of Caesar! Everyone who claims to be a king opposes Caesar!”

¹³When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place called “The Stone Pavement” (“Gabbatha” in Hebrew). ¹⁴Now it was about noon on the Preparation Day of the Passover.

“Look, here’s your ‘King’!” Pilate said to the temple authorities.

¹⁵“Away with him!” they cried out.

“Away with him!”

“Crucify him!”

“Should I crucify your ‘King’?” Pilate mocked.

The chief priests answered. "We have no king but Caesar!"

¹⁶Then Pilate handed him over to be crucified.

So they took Jesus. ¹⁷Carrying his own cross, he went out to the place called "Place of a Skull," (called "Golgotha" in Hebrew). ¹⁸There they crucified him along with two others, one on either side with Jesus in the middle. ¹⁹Pilate wrote a title and put it on the cross. It read: "JESUS OF NAZARETH, THE KING OF THE JEWS." ²⁰Many Jews read this title, because the place where Jesus was crucified was near the city. It was written in Hebrew, Latin, and Greek. ²¹So the chief priests of the Jews complained to Pilate. "Don't write 'The King of the Jews,' but that 'he said, I am King of the Jews.'"

²²"What I've written," Pilate said, "I've written."

²³After the soldiers had crucified Jesus, they took his robes and divided them into four parts, one for each soldier. They also took his shirt. Now the shirt was seamless, woven in one piece from top to bottom.

²⁴"We shouldn't tear it," they said to each other, "but cast lots for it to see who'll get it." This happened to fulfill the Scripture which says:

"They divided my robes among them,
and they cast lots for my shirt."

So the soldiers did these things.

²⁵Standing near Jesus' cross was his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple he loved standing there, he said to his mother, "Woman, look, here's your son!" ²⁷Then he said to the disciple, "Look, your mother!" From that time on, the disciple took care of her.

²⁸After that, knowing that everything was now finished, and so that Scripture would be fulfilled, Jesus said, "I'm thirsty." ²⁹A jar full of vinegar was there, so they wrapped a sponge full of the vinegar around a hyssop branch and held it up to his mouth. ³⁰Jesus received the vinegar and said, "It's done." He bowed his head and gave up his spirit.

³¹Now it was the Preparation Day, and the next day was a special Sabbath. Because the temple authorities didn't want the bodies left on the crosses during the Sabbath, they asked Pilate to have their legs broken and their bodies taken away. ³²So the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³When they came to Jesus and saw that he was already dead, they didn't break his legs. ³⁴But one of the soldiers pierced his side with a spear. Immediately blood and water poured out. ³⁵The one who saw this has testified, and this testimony is true. This witness is telling you the truth so that you may trust. ³⁶These things happened so that the Scripture would be fulfilled, "Not one of his bones will be broken." ³⁷And again, another Scripture says, "They'll look at the one they've pierced." ³⁸After that, Joseph of Arimathaea asked Pilate for Jesus' body. Joseph was a disciple of Jesus, albeit secretly because he was afraid of the temple authorities. Pilate gave him permission, so he came and took away his body. ³⁹He was accompanied by Nicodemus, who had first come to Jesus at night. Nicodemus brought a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took Jesus' body and bound it in linen cloths with the spices, according to the burial customs of the Jews. ⁴¹Now there was a garden in the place where he was crucified. In the garden was a new tomb in which no one had ever been buried. ⁴²Since it was the Jewish Preparation Day, they laid Jesus there, because the tomb was nearby.

Chapter Twenty

Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw the stone had been taken away from the entrance. ²So she went running to Simon Peter and the other disciple Jesus loved. “They’ve taken the Lord from the tomb,” she told them, “and we don’t know where they’ve put him!”

³Then Peter and the other disciple started for the tomb. ⁴The two ran together, but the other disciple outran Peter and got to the tomb first. ⁵Bending down and looking in, he saw the linen cloths lying there, but he didn’t go in. ⁶Then Simon Peter got there after him and entered the tomb. He saw the linen cloths lying there, ⁷along with the cloth that had been on his head. It wasn’t lying with the linen cloths, but was folded up in a place by itself. ⁸Then the other disciple, who had gotten to the tomb first, entered too. He saw and trusted. ⁹They didn’t yet understand from the Scripture that he had to rise from the dead. ¹⁰So the disciples went back to their own homes.

¹¹But Mary stood weeping outside the tomb. As she wept, she bent down to look into the tomb. ¹²She saw two angels in white, sitting where Jesus’ body had been, one at the head and the other at the feet. ¹³“Woman,” they asked her, “why are you weeping?”

“Because they’ve taken away my Lord,” she told them, “and I don’t know where they’ve put him.” ¹⁴When she said this, she turned around and saw Jesus standing there, but she didn’t know that it was Jesus.

¹⁵“Woman, why are you weeping?” Jesus asked. “Who are you looking for?”

Thinking he was the gardener, she told him, “Sir, if you’ve carried him away, tell me where you’ve put him, and I’ll get him.”

¹⁶Jesus said to her, “Mary!”

She turned toward him and exclaimed in Hebrew, “Rabboni!” (which means “Teacher!”).

¹⁷“Don’t cling to me,” Jesus told her. “Because I haven’t yet gone up to my Mother, go to my sisters and brothers and tell them, ‘I’m going up to my Mother and your Mother, to my Godde and your Godde.’”

¹⁸Mary Magdalene went and told the disciples, “I’ve seen the Lord!” And she told them what he had said to her.

¹⁹That first evening of the week, the disciples huddled behind locked doors because they were afraid of the temple authorities. Jesus came and stood among them. “Peace be with you!” he said.

²⁰After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. ²¹Again Jesus told them, “Peace be with you! As the Mother has sent me, I’m sending you too.” ²²When he had said this, he breathed on them. “Receive the Holy Spirit!” he said. ²³If you forgive anyone, they’ve been forgiven. If you don’t forgive anyone, they haven’t been forgiven.”

²⁴But one of the twelve, Thomas (the one called Didymus), wasn’t with them when Jesus came. ²⁵So the other disciples told him, “We’ve seen the Lord!”

But he told them, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I won’t trust.”

²⁶Eight days later his disciples were inside, and Thomas was with them. The doors were locked, but Jesus came and stood among them. “Peace be with you!” he said. ²⁷Then he said to Thomas, “Bring your

finger here and see my hands. Reach out your hand and put it into my side. Don't be untrusting, but trusting."

²⁸"My Lord and my Godde!" Thomas exclaimed.

²⁹"You've trusted because you've seen me?" Jesus asked. "Blessed are those who haven't seen and yet have trusted."

³⁰Now Jesus did many other signs in the presence of his disciples, which aren't written in this book.

³¹But these have been written so that you may trust that Jesus is the Christ, the Son of Godde, and that by trusting you may have life in his name.

Chapter Twenty-One

After that, Jesus revealed himself again to the disciples by the Sea of Tiberias. This is how he revealed himself: ²Simon Peter, Thomas (the one called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. ³Simon Peter told them, "I'm going fishing."

They said, "We'll go with you." They went out and got into the boat. They didn't catch anything that night. ⁴Early the next morning, Jesus stood on the beach, but the disciples didn't know that it was Jesus. ⁵So Jesus asked them, "Children, you don't have any fish, do you?"

"No," they answered.

⁶"Cast the net on the right side of the boat," he told them, "and you'll find some." So they cast it. This time there were so many fish they weren't able to haul it in.

The disciple whom Jesus loved said to Peter, "It's the Lord!"

When Simon Peter heard that it was the Lord, he wrapped his coat around him (he was stripped for work) and jumped into the sea. ⁸But the other disciples came in the boat, dragging the net full of fish (they weren't far from land, only about a hundred yards away). ⁹When they landed, they saw a charcoal fire with fish on it, and some bread. ¹⁰Jesus told them, "Bring some of the fish which you've just caught."

¹¹So Simon Peter climbed aboard and dragged the net to the land. It was full of large fish, a hundred fifty-three in all; but although there were so many, the net wasn't torn.

¹²Jesus told them, "Come and have breakfast."

None of the disciples dared to ask him, "Who are you?" They knew that it was the Lord.

¹³Jesus took the bread over to them, and the fish too. ¹⁴This was now the third time that Jesus had been revealed to the disciples after he had risen from the dead.

¹⁵Then after they'd eaten, Jesus talked to Simon Peter. "Simon, son of John, do you love me more than these?"

"Yes, Lord," he said. "You know that I love you."

He said, "Feed my lambs."

¹⁶Then he asked a second time. "Simon, son of John, do you love me?"

"Yes, Lord," he said. "You know that I love you."

He said, "Take care of my sheep."

¹⁷The third time he asked, "Simon, son of John, do you love me?"

Peter was grieved because he asked him the third time, "Do you love me?"

"Lord," he said, "you know everything. You know that I love you."

"Feed my sheep," Jesus said. ¹⁸"Believe me when I say that when you were young, you dressed yourself and went wherever you wanted. But when you get old, you'll stretch out your hands, and someone else will dress you and carry you where you don't want to go." ¹⁹He said this to indicate how he was going to die and glorify Godde. After he said this, he told him, "Follow me."

²⁰Then Peter turned around and saw the disciple Jesus loved following them. This was the disciple who had leaned on Jesus during the supper and asked, "Lord, who's going to betray You?" ²¹When he saw the disciple, Peter asked Jesus, "Lord, what about that one?"

²²"If I want that one to live until I come, what's it to you? You follow me!" ²³So the rumor spread among the sisters and brothers that this disciple wouldn't die. But Jesus didn't say the disciple wouldn't die; he said only, "If I want that one to live until I come, what's it to you?"

²⁴This is the disciple who testifies to these things and wrote them down. We know that this testimony is true.

²⁵Jesus did many other things too. If they were all written down, I don't think there'd be enough room in the whole world for all the books that would be written.

The Acts of the Apostles

Chapter One

The first book I wrote, Theophilus, was about everything that Jesus started to do and teach ²until the day he was taken up, after giving instructions through the Holy Spirit to the apostles he'd chosen. ³After his suffering he presented himself alive in many convincing ways. He appeared to them over a period of forty days, talking about Godde's reign. ⁴When they were together, he instructed them: "Don't leave Jerusalem, but wait for the Mother's promise which you've heard from me. ⁵John baptized in water, but you'll be baptized in the Holy Spirit in a few days."

⁶So when they had gathered together, they asked him, "Lord, is it time for you to restore Godde's reign to Israel?"

⁷"It's not for you to know the times or dates that the Mother has set by her own authority," he told them. ⁸"But you'll receive power when the Holy Spirit has come upon you, and you'll be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

⁹After he said this, he was taken up as they watched, and a cloud took him out of their sight. ¹⁰They were staring into heaven as he went, when two people dressed in white suddenly stood by them. ¹¹"You Galileans," they said, "why are you standing there looking into heaven? This same Jesus, who was taken up from you into heaven, will return in the same way that you saw him go into heaven."

¹²Then they returned to nearby Jerusalem from the mount called Olivet, a Sabbath day's journey away. ¹³When they entered, they went up to the upper room where they were all staying: Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. ¹⁴With one mind they all devoted themselves to prayer, along with the women and Jesus' mother Mary, as well as his brothers.

¹⁵At that time, Peter stood up among the sisters and brothers (there were about 120) and said, ¹⁶"Sisters and brothers, the Scripture had to be fulfilled which the Holy Spirit foretold by David's mouth concerning Judas, who became a guide for those who arrested Jesus. ¹⁷He was one of us and part of this ministry."

¹⁸(Now Judas had bought a field with the reward for his injustice. There he fell headlong, his body burst open, and all his intestines gushed out. ¹⁹Everyone who lived in Jerusalem heard about it, so they called that field 'Hakeldama,' which means in their language 'Field of blood.')

²⁰"It's written in the book of Psalms:

'Let his home become desolate.

Let no one live there.'

And, 'Someone else should take his place of leadership.'

²¹"So it's necessary for someone who's accompanied us during all the time that the Lord Jesus went in and out among us – ²²beginning from John's baptism to the day that he was taken up from us – to become a witness with us of his resurrection."

²³They nominated two: Joseph called Barsabbas (also known as Justus) and Matthias. ²⁴They prayed, "You, Lady, know everyone's hearts. Show us which one of these two you've chosen ²⁵to take the place in this apostolic ministry which Judas turned down to go to his own place." ²⁶They cast lots for them, and the lot fell to Matthias; so he was added to the eleven apostles.

Chapter Two

When the day of Pentecost came, they were all together in one place. ²Suddenly a sound like the rushing of a violent wind came from heaven and filled the whole house where they were sitting. ³Something like tongues of fire appeared and were divided among them, resting on each of them. ⁴They were all filled with the Holy Spirit and started to speak in other languages as the Spirit enabled them.

⁵Now there were Jews living in Jerusalem, devout women and men from every nation under heaven. ⁶The crowd gathered in confusion at the sound because everyone heard them speaking in their own language. ⁷They were completely amazed. “Look,” they said to each other, “aren’t all these who are speaking Galileans? ⁸Why are each of us hearing them in our native language? ⁹Parthians, Medes, and Elamites, people from Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the regions of Libya around Cyrene, Roman visitors, both Jews and proselytes, ¹¹Cretans and Arabians – we hear them talking in our own languages about Godde’s mighty deeds!”

¹²Everyone was amazed and perplexed.

“What does this mean?” they asked each other.

¹³Others made fun of them. “They’re drunk!”

¹⁴But Peter stood up with the eleven, raised his voice, and addressed them. “People of Judea and all who live in Jerusalem, pay attention and listen up! ¹⁵These people aren’t drunk, as you think. It’s only nine in the morning! ¹⁶Rather, this is what was spoken through the prophet Joel:

¹⁷And it will be in the last days, says Godde,
that I’ll pour out my Spirit upon all flesh.
Your daughters and your sons will prophesy.
Your young women and men will see visions.
Your old women and men will have dreams.

¹⁸Even upon my male and female bondservants,
in those days I’ll pour out my Spirit,
and they’ll prophesy.

¹⁹I’ll show wonders in the heaven above,
and signs on the earth below;
blood, fire, and billows of smoke.

²⁰The sun will be turned to darkness
and the moon to blood
before the great and glorious day of the Lady comes.

²¹Then everyone who calls on the name of the Lady will be given life.’

²²“People of Israel, listen up! Jesus of Nazareth was a man commended to you by Godde with mighty deeds, wonders, and signs which Godde did among you through him, as you yourselves know. ²³He was handed over according to the definite plan and foreknowledge of Godde. You killed him by letting criminals nail him to the cross. ²⁴But Godde raised him up, having freed him from the agony of death, because it wasn’t possible for him to be held by it. ²⁵David says about him:

‘I saw the Lady always before me,
because she’s at my right hand so that I won’t be shaken.
²⁶So my heart was glad and my tongue rejoiced,

and my body also will live in hope,
 27because you won't leave my soul in Hades
 or let your holy one see decay.
 28You've made known to me the ways of life.
 You'll fill me with gladness in your presence.'

29"Sisters and brothers, I can confidently tell you that the patriarch David died and was buried, and his tomb is with us to this day. 30So, because he was a prophet, he knew that:

'Godde promised to him with an oath
 that she'd put one of his descendants on his throne.'

31Foreseeing this, he spoke about the resurrection of the Christ, that:

'his soul wasn't left in Hades,
 nor did his flesh see decay.'

32Godde raised this Jesus, and we all are witnesses. 33Exalted to Godde's right hand and having received the promise of the Holy Spirit from the Mother, he's poured out what you're now seeing and hearing.

34For David didn't go up to heaven, but he says:

'The Lady said to my Lord,
 "Sit at my right hand
 35until I put your enemies as a footstool under your feet."'

36So the entire house of Israel should know with certainty that Godde has made this Jesus, whom you crucified, both Lord and Christ."

37Now when they heard this, they were cut to the heart. They said to Peter and the rest of the apostles, "Sisters and brothers, what should we do?"

38"Change," Peter told them, "and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your offenses, and you'll receive the gift of the Holy Spirit. 39The promise is for you, for your children, and for all who are far away, as many as the Lady our Godde will call." 40With many other words he testified and urged them, "Rescue yourselves from this crooked generation!"

41Those who welcomed his message were baptized. About 3,000 souls were added that day. 42They devoted themselves to the apostles' teaching and partnership, to the breaking of bread, and to prayers. 43Everyone was filled with awe, and many wonders and signs were performed through the apostles. 44All who trusted were together and shared all things in common. 45They sold their properties and possessions, distributing them among everyone, as anyone had need. 46Every day they devoted themselves with one mind in the temple. They broke bread at home and shared their food with glad and sincere hearts, 47praising Godde and enjoying favor with all the people. Every day the Lady added to their numbers those who were being given life.

Chapter Three

Now Peter and John were going up to the temple at the hour of prayer – three in the afternoon. ²A certain man who was lame from birth was being carried in. Every day they laid him at the temple gate called Beautiful in order to ask for charity from those entering the temple. ³When he saw Peter and John about to enter the temple, he asked for charity.

⁴Peter looked right at him, as did John. "Look at us," he said.

⁵He listened up, expecting to receive something from them.

⁶But Peter said, "I don't have any silver or gold, but I give you what I have. In the name of Jesus Christ of Nazareth, get up and walk!"

⁷He grasped him by the right hand and helped him up. Immediately his feet and his ankles were strengthened. ⁸Leaping up, he stood and started to walk around. He entered the temple with them, walking and leaping and praising Godde. ⁹All the people saw him walking and praising Godde. ¹⁰They recognized him as the one who used to sit begging for charity at the temple's Beautiful Gate. They were filled with wonder and amazement at what had happened to him.

¹¹While he held on to Peter and John, all the people came running to them in Solomon's porch, full of amazement.

¹²When Peter saw this, he responded to the people. "People of Israel, why are you amazed? Why are you staring at us as if we'd made him walk by our own power or piety? ¹³The Godde of Sarah and Abraham, Rebekah and Isaac, and Leah, Rachel and Jacob – the Godde of our ancestors – has glorified her Servant Jesus, whom you handed over and denied before Pilate, though he had decided to release him. ¹⁴But you denied the holy and just one and asked for a murderer to be released to you. ¹⁵You killed the one who leads to life, whom Godde raised from the dead. We're witnesses to this. ¹⁶By trust in his name, this man whom you see and know was strengthened. Jesus' name and the trust given through him has completely healed him before all of you.

¹⁷"Now, sisters and brothers, I know that you did this in ignorance, as did also your leaders. ¹⁸But Godde has fulfilled what she foretold through all the prophets, that Christ should suffer.

¹⁹"So change and turn around so that your guilt may be blotted out, that times of rest may come from the presence of the Lady ²⁰and that she may send Christ Jesus, who was appointed for you. ²¹Heaven must welcome him until the time of universal restoration, which Godde announced long ago through her holy prophets. ²²Moses indeed said:

'The Lady Godde will raise up for you a prophet like me from among your sisters and brothers. You'll listen to everything he tells you. ²³Anyone who doesn't listen to that prophet will be completely cut off from the people.'

²⁴And all the prophets from Samuel and his successors, as many as have spoken, have predicted these days. ²⁵You're the daughters and sons of the prophets, and of the covenant which Godde made with our ancestors. She told Sarah and Abraham:

'Through your offspring all the families of the earth will be blessed.'

²⁶When Godde raised up her servant, she sent him first to you to bless you by turning each one of you away from your evil ways."

Chapter Four

While they were talking to the people, they were approached by the priests, the captain of the temple, and the Sadducees.² They were greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.³ They grabbed them and took them into custody until the next day, because it was already evening.⁴ But many of those who heard the message trusted, and they numbered about five thousand.

⁵The next day, the rulers, presbyters, and scholars met in Jerusalem.⁶ Annas the high priest was there, with Caiaphas, John, Alexander, and all the high priest's relatives.⁷ When they had made them stand in the middle, they asked, "By what power, or in what name, did you do this?"

⁸Then Peter, filled with the Holy Spirit, told them, "Rulers of the people and presbyters, ⁹if we're questioned today for showing kindness to someone who was sick, and if we're asked how this one's been healed; ¹⁰then all of you, and all the people of Israel, should know that by the name of Jesus Christ of Nazareth, whom you crucified, whom Godde raised from the dead – by him this man stands here before you healthy.¹¹ He's:

'the stone which you builders rejected,
which was made the cornerstone.'

¹²There's life in no other, nor is there any other name given under heaven by which we need to be given life!"

¹³Now when they saw the courage of Peter and John, and realized that they were illiterate and uneducated people, they were amazed and recognized that they had been with Jesus.¹⁴ Since they could see the man who had been healed standing with them, they had nothing to say.

¹⁵But when they ordered them out of the room, they conferred among themselves.¹⁶ "What are we going to do with these people?" they asked. "A notable sign has been done through them. It's clear to all who live in Jerusalem, and we can't deny it.¹⁷ But so that this doesn't spread any further among the people, let's warn them to speak no longer to anyone in this name."¹⁸ They called them back and instructed them not to speak or teach at all in the name of Jesus.

¹⁹But Peter and John answered, "Whether it's right in Godde's eyes to listen to you rather than to Godde, you be the judge,²⁰ because we can't stop talking about what we saw and heard."

²¹When they had further threatened them, they let them go. They couldn't find any way to punish them because of the people, for everyone glorified Godde for what happened.²² The man who had received this sign of healing was more than forty years old!

²³After they were released, they came to their own people and reported to them what the chief priests and the presbyters had told them.²⁴ When they heard it, they raised their voices to Godde with one mind. "Lady," they said, "you're the one who made the heaven, the earth, the sea, and all that is in them.²⁵ You spoke by the Holy Spirit through our ancestor David our servant:

'Why do the Gentiles rage,
and the peoples plot in vain?

²⁶The queens and kings of the earth took a stand
and the rulers gathered together
against the Lady and against her Christ.'

²⁷Because, in fact, both Herod and Pontius Pilate, together with the Gentiles and the people of Israel, gathered together in this city against your holy servant, Jesus, ²⁸to do whatever your hand and your will decided beforehand would happen. ²⁹Now, Lady, look at their threats, and enable your bondservants to speak your word courageously. ³⁰Reach out your hand to heal and perform signs and wonders through the name of your holy servant, Jesus."

³¹After they prayed, the place where they were meeting was shaken. They were all filled with the Holy Spirit and courageously spoke Godde's message.

³²Now the group of those who trusted were one in heart and soul. No one claimed that any of their possessions was their own, but they shared everything in common. ³³With great power, the apostles testified to the resurrection of the Lord Jesus, and great grace was upon them all. ³⁴No one among them was needy, because those who owned lands or houses sold them and brought the proceeds of the sales ³⁵and laid them at the apostles' feet. They distributed to everyone, as anyone had need. ³⁶Joseph, a Levite from Cyprus whom the apostles called Barnabas (which means "Son of Encouragement"), ³⁷owned a field. He sold it, brought the money, and laid it at the apostles' feet.

Chapter Five

Now a certain man named Ananias, together with his wife Sapphira, sold property. ²With her knowledge, he kept part of the price. They brought a certain part of the proceeds and laid it at the apostles' feet.

³But Peter said, "Ananias, why has the Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the sale? ⁴Before it was sold, wasn't it yours? After it was sold, weren't the proceeds at your disposal? Why did you contrive this scheme in your heart? You haven't lied to women and men, but to Godde."

⁵When he heard this, Ananias fell down and died. Great fear came on all who heard about it. ⁶The young people got up, wrapped him, and carried him out to bury him.

⁷About three hours later, his wife entered. She didn't know what had happened.

⁸"Tell me," Peter asked, "did you sell your land for this much?"

"Yes," she answered, "for that much."

⁹"Why have you agreed together to test the Lady's Spirit?" Peter asked. "Look, the feet of those who've buried your husband are at the door, and they'll carry you out."

¹⁰Immediately she fell down at his feet and died. The young people entered and found her dead. They carried her out and buried her with her husband. ¹¹Great fear came upon the whole community and upon all who heard about it.

¹²By the hands of the apostles many signs and wonders were performed among the people. They were all of one mind in Solomon's porch. ¹³None of the rest dared to join them, but the people honored them. ¹⁴More of those who trusted were added to the Lady, crowds of both women and men. ¹⁵They even carried out those who were sick into the streets and laid them on cots and mats so that Peter's shadow might fall upon them as he walked by. ¹⁶Crowds gathered from the towns around Jerusalem, bringing those who were sick and those who were tormented by corrupting spirits, and they were all healed.

¹⁷But the high priest took action. He and all who were with him (i.e., the sect of the Sadducees) were filled with jealousy. ¹⁸They grabbed the apostles and took them into custody. ¹⁹But an angel of the Lady opened the prison doors that night and brought them out. ²⁰"Go and stand in the temple," it said, "and tell the people all about this life." ²¹When they heard this, they entered the temple about daybreak and taught.

Meanwhile, the high priest arrived with his associates. They called the court, together with the whole body of the presbyters of Israel, and sent to the prison for them to be brought.

²²But the officers who came didn't find them in prison. They returned and reported, ²³"We found the prison closed and secured, with the guards standing at the doors, but when we opened it, we found no one inside!"

²⁴Now when the captain of the temple and the chief priests heard this, they were puzzled and wondered what would happen next. ²⁵Then someone came and told them, "Look, the men you put in prison are standing in the temple and teaching the people!" ²⁶Then the captain went with the officers. They didn't bring them in with force, because they were afraid that the people might stone them.

²⁷When they had brought them, they made them stand before the council. The high priest questioned them. ²⁸"Didn't we give you strict orders not to teach in this name?" he asked. "Look, you've filled Jerusalem with your teaching. You're determined to make us accountable for this man's blood!"

²⁹But Peter and the apostles answered, "We must obey Godde rather than men and women. ³⁰The Godde of our ancestors raised up Jesus, whom you hung on a tree and killed. ³¹Godde exalted him to her right hand as a leader and Life-Giver to bring change to Israel and forgiveness of offenses. ³²We are witnesses to these things, and so is the Holy Spirit, whom Godde has given to those who obey her."

³³When they heard this, they were so furious they wanted to kill them. ³⁴But a certain Pharisee named Gamaliel, a teacher of the Torah respected by all the people, stood up in the council and ordered the apostles out for a little while. ³⁵"People of Israel," he told them, "consider carefully what you're about to do to these people. ³⁶Not long ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. But he was killed, all his followers were scattered, and it all came to nothing. ³⁷After that, Judas of Galilee rose up in the days of the census and attracted followers. He was killed too, and all his followers were scattered. ³⁸So I suggest staying away from these people and leaving them alone. If their plan or undertaking is from mortals, it'll fail. ³⁹But if it's from Godde, you won't be able to stop it, and you'd be fighting against Godde!"

They were convinced. ⁴⁰They called the apostles, beat them, warned them not to speak in the name of Jesus, and let them go. ⁴¹So they left the council, rejoicing that they were considered worthy to suffer dishonor for Jesus' name.

⁴²Every day, in the temple and at home, they didn't stop teaching and announcing the good news that Jesus is the Christ.

Chapter Six

Now in those days, when the number of the disciples was increasing, the Hellenists complained about the Hebrews because their widows were being overlooked in the daily ministry. ²The twelve summoned the crowd of the disciples. "It's not ideal for us to neglect Godde's message to serve tables," they said. ³"So, sisters and brothers, choose from among you seven who have a good reputation, full of the Spirit and Wisdom, to whom we may assign this duty. ⁴We'll be devoted to prayer and the ministry of the message."

⁵The whole crowd was happy with this proposal. They chose Stephen, a man full of trust and the Holy Spirit, as well as Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch. ⁶They brought them before the apostles, who prayed and laid their hands on them.

⁷Godde's message spread and the number of the disciples in Jerusalem increased rapidly. A large crowd of the priests were obedient to the faith.

⁸Stephen, full of grace and power, performed great wonders and signs among the people. ⁹But opposition arose from some who belonged to the synagogue of "The Libertines" – Cyrenians, Alexandrians, and people from Cilicia and Asia. They argued with Stephen, ¹⁰but they weren't able to refute the Wisdom and the Spirit by which he spoke. ¹¹So they secretly got men to say, "We've heard him slander Moses and Godde." ¹²They stirred up the people, the presbyters, and the scholars. They confronted him, seized him, and dragged him to the council. ¹³They produced false witnesses who said, "This person never stops slandering this holy place and the Torah. ¹⁴We've heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses handed down to us."

¹⁵All who sat in the council looked right at him, and they saw that his face was like the face of an angel.

Chapter Seven

The high priest asked, "Is all this true?"

²"Sisters, brothers, mothers, and fathers," he said, "Listen up! The Godde of glory appeared to our ancestors Sarah and Abraham when they were in Mesopotamia, before they lived in Haran. ³She told them:

'Leave your land
and your relatives,
and go to the land which I'll show you.'

⁴So they left the land of Chaldea and lived in Haran. After Abraham's father died, Godde sent them to this land, where you're now living. ⁵She didn't give them an inheritance here, not even a foot. But she promised to:

'give it to them for a possession,
and to their offspring after them,'

even though they had no children. ⁶Godde said that their:

'offspring will live as foreigners in another land,
and will be mistreated in bondage for four hundred years.
'I'll judge the people to whom they'll be in bondage,' said Godde,
'and after that they'll come out and serve me in this place.'

⁸She gave Abraham the covenant of circumcision. So Sarah and Abraham became the parents of Isaac, and circumcised him on the eighth day. Rebekah and Isaac became the parents of Jacob, and Leah, Rachel and Jacob became the parents of the twelve patriarchs.

⁹"The patriarchs, jealous of Joseph, sold him into Egypt. But Godde was with him. ¹⁰She delivered him from all his afflictions and gave him grace and Wisdom before Pharaoh, king of Egypt. Pharaoh appointed him governor over Egypt and his whole house. ¹¹Now a famine spread through all Egypt and Canaan, and great affliction followed. Our ancestors couldn't find food. ¹²But when Jacob heard that there was grain in Egypt, he sent out our ancestors on their first visit. ¹³On the second visit, Joseph revealed himself to his brothers, and Joseph's family was revealed to Pharaoh. ¹⁴Joseph sent for his father Jacob

and all his relatives, seventy-five in all.¹⁵ Jacob went down to Egypt, where he died with our ancestors.¹⁶ They were brought back to Shechem and laid in the tomb that Abraham bought for a sum of silver from the children of Hamor in Shechem.

¹⁷“As the time drew near for Godde to fulfill the promise she had made to Sarah and Abraham, the number of people in Egypt increased,¹⁸ until ‘there arose another king who didn’t know Joseph.’¹⁹ This one took advantage of our ancestors and mistreated them. He forced them to abandon their babies so that they wouldn’t survive.²⁰ At that time Moses was born. He was beautiful to Godde. He was nourished three months in his parents’ house.²¹ When he was abandoned, Pharaoh’s daughter took him in and raised him as her own son.²² So Moses was instructed in all the wisdom of the Egyptians. He was powerful in words and deeds.

²³“But when he was forty years old, he decided to visit his sisters and brothers, the children of Israel.²⁴ When he saw one of them suffer injustice, he retaliated and brought justice to the one who was oppressed by striking the Egyptian.²⁵ He thought that his sisters and brothers would realize that Godde was giving them life through him, but they didn’t understand.²⁶ The next day he appeared to them as they were fighting and tried to reconcile them. ‘Listen,’ he said, ‘you’re brothers. Why are you hurting each other?’²⁷ But the aggressor pushed him away. He asked:

‘Who made you a ruler and a judge over us?²⁸ Are you going to kill me as you killed the Egyptian yesterday?’

²⁹When he heard this, Moses fled and became a stranger in the land of Midian, where he and Zipporah had two sons.

³⁰“After forty years had passed, an angel appeared to him in the flame of a burning bush in the wilderness of Mount Sinai.³¹ When Moses saw it, he was amazed at the vision. As he approached it to get a better look, he heard the Lady’s voice:

³²‘I’m the Godde of your ancestors,
the Godde of Sarah and Abraham,
of Rebekah and Isaac,
and of Leah, Rachel, and Jacob.’

Moses trembled and didn’t dare to look.³³ The Lady said to him:

‘Take off your sandals, because the place where you’re standing is holy ground.³⁴ I’ve seen the oppression of my people in Egypt and have heard their groaning. I’ve come down to deliver them. Now come! I’ll send you to Egypt.’

³⁵This Moses, whom they had rejected, asking, ‘Who made you a ruler and a judge?’ Godde sent as both a ruler and liberator through the angel that appeared to him in the bush.³⁶ He led them out, performing wonders and signs in the land of Egypt, in the Red Sea, and in the wilderness for forty years.³⁷ This is the Moses who told the children of Israel, ‘Godde will raise up for you a prophet like me from among your sisters and brothers.’³⁸ He was in the community in the wilderness with the angel that spoke to him on Mount Sinai, and with our ancestors, who received living words to give us.³⁹ But our ancestors didn’t want to be obedient. Instead, they rejected Moses and yearned for Egypt.⁴⁰ They told Aaron, ‘Make us goddesses and gods who will lead us. As for this Moses, who led us out of the land of Egypt, we don’t

know what's happened to him.' ⁴¹At that time they made a calf idol, offered a sacrifice to it, and rejoiced in the works of their hands. ⁴²But Godde turned away and handed them over to serve the host of heaven, as it is written in the book of the prophets:

'Did you offer to me sacrifices and offerings
for forty years in the wilderness, house of Israel?
⁴³You took up the tabernacle of Moloch
and the star of your god Rephan,
the images you made to worship.
I'll deport you beyond Babylon.'

⁴⁴"Our ancestors had the tabernacle of the testimony in the wilderness, just as the one who spoke to Moses instructed him to make it according to the pattern he had seen. ⁴⁵Later on our ancestors brought it along with Joshua when they took the land from the peoples whom Godde drove out before them. It was there until the time of David, ⁴⁶who found favor in Godde's sight and asked to provide a dwelling place for Jacob's house. ⁴⁷But Solomon built a house for her. ⁴⁸Yet the Most High doesn't live in houses made by human hands. As the prophet says:

⁴⁹Heaven is my throne,
and the earth a footstool for my feet.
What kind of house will you build me?' asks the Lady,
'or what is the place for me to rest?
⁵⁰Didn't my hand make all these things?'

⁵¹"You stiff-necked people! Your hearts and ears are uncircumcised. You're always resisting the Holy Spirit! You're doing what your ancestors did. ⁵²Was there ever a prophet your ancestors didn't harass? They killed those who foretold the coming of the Just One. Now you've betrayed and murdered him! ⁵³You received the Torah instituted by angels, but didn't keep it."

⁵⁴Now when they heard this, they were so furious they ground their teeth at him. ⁵⁵But filled with the Holy Spirit, he looked right up into heaven and saw Godde's glory and Jesus standing at her right hand. ⁵⁶"Look!" he said. "I see the heavens opened and the Son of Woman standing at Godde's right hand!"

⁵⁷But they covered their ears, yelled at the top of their lungs, and rushed at him at once. ⁵⁸They threw him out of the city and stoned him. The witnesses left their coats at the feet of a young man named Saul.

⁵⁹While they were stoning Stephen, he prayed, "Lord Jesus, accept my spirit!" ⁶⁰Then he fell to his knees and cried with a loud voice, "Lord, don't hold this against them!" He died when he said this.

Chapter Eight

Saul approved of his murder. At that time the community in Jerusalem was greatly harassed. Everyone except the apostles was scattered throughout the regions of Judea and Samaria. ²Devout people buried Stephen and mourned deeply for him. ³But Saul was destroying the community, entering every house and dragging off both women and men to prison.

⁴Now those who were scattered abroad went around announcing the good news of the message. ⁵Philip went down to a town in Samaria and proclaimed the Christ to them. ⁶When the crowds heard and

saw the signs Philip did, they carefully listened to what he said. ⁷Corrupting spirits came out of many, crying out with a loud voice. Many who had been paralyzed and lame were healed. ⁸There was great joy in that town.

⁹Now there was a certain man in the town named Simon who used to amaze the people of Samaria with his magic, making himself out to be someone great. ¹⁰From the least to the greatest, they all listened to him. "This man is Godde's great power," they said. ¹¹They paid attention to him because he had amazed them with his magic for a long time. ¹²But when they trusted Philip announcing the good news about Godde's reign and the name of Jesus Christ, they were baptized, women and men alike. ¹³Simon himself trusted too and was baptized. He followed Philip everywhere. He was amazed at the signs and great miracles he saw.

¹⁴Now when the apostles in Jerusalem heard that Samaria had received Godde's message, they sent Peter and John to them. ¹⁵When they had come down, they prayed for them so that they might receive the Holy Spirit, ¹⁶because she hadn't yet fallen on any of them. They had only been baptized in the name of the Lord Jesus. ¹⁷Then they laid their hands on them, and they received the Holy Spirit.

¹⁸Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money. ¹⁹"Give me this power too," he said, "so that whomever I lay my hands on may receive the Holy Spirit."

²⁰But Peter told him, "May your silver perish with you, because you thought you could buy Godde's gift with money! ²¹You have no part or share in this, because your heart isn't right before Godde. ²²So change from your wickedness and pray to the Lady that if it's possible, your heart's intention may be forgiven. ²³For I see that you're in the gall of bitterness and in bondage to injustice."

²⁴"Pray to the Lady for me," Simon answered, "so that none of what you've said will happen to me."

²⁵So when they had testified and spoken the Lady's message, they returned to Jerusalem and announced the good news in many Samaritan villages.

²⁶But an angel of the Lady spoke to Philip. "Arise," the angel said. "Go south to the road that goes down from Jerusalem to Gaza." (This is a desert road.)

²⁷So he got up and went. Now there was a man from Ethiopia, a eunuch who was an important official of Ethiopia's Queen Candace. He was in charge of her entire treasury. He had come to Jerusalem to worship. ²⁸He was returning home, sitting in his chariot and reading the prophet Isaiah.

²⁹"Go over there," the Spirit told Philip, "and join this chariot."

³⁰Philip ran up and heard him reading Isaiah the prophet. "Do you understand what you're reading?" he asked.

³¹"How can I," he asked, "unless someone explains it to me?" He invited Philip to get in and sit with him. ³²Now the passage of the Scripture which he was reading was this:

'He was led as a sheep to the slaughter.
As a lamb is silent before its shearer,
so he doesn't open his mouth.
³³In his humiliation, his judgment was taken away.
Who will speak of his descendants?
Because his life is taken from the earth.'

³⁴"Who is the prophet talking about?" the eunuch asked Philip. "About himself, or about someone else?"

³⁵Philip spoke up, and starting from this Scripture, announced the good news of Jesus to him. ³⁶As they were going down the road, they came to some water. "Look," the eunuch said, "there's water here. What's keeping me from being baptized?"

³⁸He ordered the chariot to stop and both of them, Philip and the eunuch, went down into the water. Philip baptized him.

³⁹When they came up out of the water, the Spirit of the Lady snatched Philip away. The eunuch didn't see him again, but went on his way rejoicing. ⁴⁰Philip found himself in Azotus. He announced the good news to all the towns as he passed through on his way to Caesarea.

Chapter Nine

But Saul continued to threaten, and even murder, the Lord's disciples. He went to the high priest ²and asked him for letters to the synagogues in Damascus, so that if he found any women or men who followed the Way, he might arrest them and bring them to Jerusalem.

³Now as he got closer to Damascus, suddenly a light from heaven shone around him. ⁴He fell to the ground and heard a voice ask him, "Saul, Saul, why are you harassing me?"

⁵"Who are you, Lord?" he asked.

"I'm Jesus, whom you're harassing," he answered. ⁶"Now get up and enter the city, and you'll be told what you need to do."

⁷The men who traveled with him stood speechless. They heard the voice but didn't see anyone. ⁸Saul got up from the ground, but when he opened his eyes, he couldn't see anything. They led him by the hand into Damascus. ⁹For three days he couldn't see, and didn't eat or drink.

¹⁰Now there was a certain disciple in Damascus named Ananias. The Lord spoke to him in a vision. "Ananias!"

"Look, Lord, I'm here," he answered.

¹¹"Arise," the Lord told him, "go to Judas' house on State Street, and ask for someone from Tarsus named Saul. He's praying, ¹²and in a vision he's seen a man named Ananias come in and lay hands on him so that he might see again."

¹³"But Lord," Ananias answered, "I've heard from many people about this man, how much harm he's done to your holy ones in Jerusalem. ¹⁴The chief priests have authorized him to come here and arrest all who call on your name."

¹⁵But the Lord told him, "Go on, because he's my chosen vessel to bring my name before the peoples and queens and kings and the children of Israel. ¹⁶I'll show him how much he needs to suffer for my name."

¹⁷Ananias left, went into the house, and laid his hands on him. "Brother Saul," he said, "the Lord – Jesus, who appeared to you on your way here – has sent me so that you may see again and be filled with the Holy Spirit." ¹⁸Immediately something like scales fell from his eyes, and he could see again. He got up and was baptized, ¹⁹then ate some food and regained his strength.

He stayed several days with the disciples in Damascus. ²⁰He went straight to the synagogues and proclaimed, "This Jesus really is Godde's Son!"

²¹Everyone who heard him was amazed. "Isn't this the man who destroyed the people in Jerusalem who called on this name?" they asked. "And hasn't he come here to arrest them and bring them to the chief priests?"

²²But Saul was getting more powerful and confounding the Jewish leaders who lived in Damascus by proving that Jesus is the Christ.

²³After many days had gone by, the Jewish leaders plotted to kill him, ²⁴but Saul learned of their plot. They watched the gates day and night so that they might kill him, ²⁵but his disciples took him by night and lowered him in a basket through a hole in the wall.

²⁶When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him. They didn't trust that he was a disciple. ²⁷But Barnabas took him and brought him to the apostles. He told them how Saul had seen the Lord on the road, that he had spoken to him, and how in Damascus he had spoken out in Jesus' name. ²⁸So Saul came and went with them in Jerusalem, speaking out in the Lord's name. ²⁹He spoke and debated the Hellenists, but they were trying to kill him. ³⁰When the sisters and brothers found out, they brought him down to Caesarea and sent him off to Tarsus.

³¹So the community throughout all Judea, Galilee, and Samaria had peace and was built up. It grew with the Holy Spirit's encouragement, living in reverence for the Lady.

³²Now as Peter traveled all over, he came down to the holy ones living in Lydda. ³³There he found a certain person named Aeneas, who was paralyzed and had been bedridden for eight years. ³⁴Peter told him, "Aeneas, Jesus Christ heals you. Get up and make your bed!" Immediately he got up. ³⁵Everyone who lived in Lydda and in Sharon saw him and turned to the Lady.

³⁶Now in Joppa there was a certain disciple named Tabitha (which is translated as "Dorcas"). She was always doing good deeds and making donations. ³⁷Now at that time she got sick and died. When they had washed her, they laid her upstairs. ³⁸Since Lydda was near Joppa, when the disciples heard that Peter was there, they sent two men to him with the urgent plea, "Please don't hesitate to come to us!"

³⁹Peter got up and went with them. When he arrived, they brought him upstairs. All the widows stood by him, crying and showing the coats and shirts that Dorcas had made while she was still with them.

⁴⁰Peter sent them all out, fell to his knees, and prayed. Turning to the body, he said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up. ⁴¹He gave her his hand and helped her up. Calling the holy ones and widows, he presented her alive. ⁴²This became known throughout all Joppa and many trusted in the Lady. ⁴³Now he stayed many days in Joppa with a certain tanner named Simon.

Chapter Ten

Now in Caesarea there was a certain man named Cornelius, a centurion of what was called the Italian Cohort. ²He and his household were devout and reverent to Godde. He made many donations to the people and always prayed to Godde. ³At about three o'clock he had a vision in which he clearly saw an angel of Godde coming to him. "Cornelius!" it said.

⁴He stared at the angel in fear. "What is it, Master?" he asked.

"Your prayers and donations have come up as a memorial before Godde," it told him. ⁵"Now send people to Joppa for a certain Simon called Peter. ⁶He's staying with a certain tanner named Simon whose house is by the sea."

⁷When the angel who spoke to him had left, he called two of his household servants and a devout soldier from his attendants. ⁸He explained everything to them and sent them to Joppa.

⁹About noon the next day, as the travelers got closer to the city, Peter went up on the roof to pray. ¹⁰He got hungry and wanted to eat, but while they were making lunch he fell into a trance. ¹¹He saw heaven opened and something like a large sheet being lowered to the ground by its four corners. ¹²In it were all kinds of four-footed animals, reptiles of the earth, and birds of heaven. ¹³A voice told him, "Rise, Peter. Kill and eat!"

¹⁴But Peter said, "Certainly not, Lady! I've never eaten anything that's defiled or unclean."

¹⁵The voice spoke to him a second time. “Don’t call defiled anything that Godde has made clean.”

¹⁶After this happened three times, the sheet was immediately taken back to heaven.

¹⁷Now while Peter was trying to figure out what his vision might mean, Cornelius’ people appeared at the gate. They had asked where Simon’s house was. ¹⁸They called out and asked whether Simon called Peter was staying there. ¹⁹While Peter was still thinking about the vision, the Spirit told him, “Look, three people are looking for you. ²⁰Arise, get down, and go with them without hesitation, because I’ve sent them.”

²¹So Peter went down to them. “Look,” he said, “I’m the one you’re looking for. Why are you here?”

²²They said, “We were sent by Cornelius, a centurion. He’s a just man who reveres Godde, and is highly respected by the whole Jewish nation. He was directed by a holy angel to invite you to his house so that he can hear what you have to say.” ²³So he invited them in as guests.

The next day, Peter got up and went with them. Some of the sisters and brothers from Joppa went too. ²⁴The following day they arrived in Caesarea. Cornelius was expecting them, having called together his relatives and close friends.

²⁵When Peter entered, Cornelius met him, fell down at his feet, and bowed to him. ²⁶But Peter made him get up. “Stand up!” he said. “I’m just human too.”

²⁷As he talked with him, he went in and found many gathered together. ²⁸He told them, “You yourselves know how it’s unlawful for a Jew to associate with or visit a foreigner, but Godde has shown me that I shouldn’t call anyone defiled or unclean. ²⁹So when I was invited, I came without objection. Now may I ask why you invited me?”

³⁰“Three days ago at about this time,” Cornelius answered, “I was praying in my house. It was three o’clock. Suddenly someone stood before me in bright clothing ³¹and said, ‘Cornelius, your prayer has been heard and your donations are remembered before Godde. ³²So send to Joppa and summon Simon called Peter. He’s staying by the sea in the house of a tanner named Simon.’ ³³So I sent for you right away, and it was good of you to come. So now we’re all present here before Godde to hear everything the Lady has instructed you to say.”

³⁴Peter spoke up. “I really understand that Godde doesn’t show favoritism, ³⁵but accepts those from every nation who respect her and pursue justice. ³⁶You know the message she sent to the children of Israel, announcing the good news of peace through Jesus Christ—he’s Lord of all. ³⁷You know what happened throughout all Judea, starting in Galilee, after the baptism that John proclaimed; ³⁸how Godde anointed Jesus of Nazareth with the Holy Spirit and with power; how he went around doing good and healing all who were oppressed by the devil, because Godde was with him. ³⁹We’re witnesses of everything he did both in Judea and in Jerusalem. They killed him by hanging him on a tree, ⁴⁰but Godde raised him up on the third day and revealed him, ⁴¹not to all the people, but to witnesses who were already chosen by Godde – to us who ate and drank with him after he rose from the dead. ⁴²He instructed us to proclaim to the people and to testify that this is the one who’s appointed by Godde as judge of the living and the dead. ⁴³All the prophets testify about him, that everyone who trusts in him will receive through his name forgiveness of wrongdoings.”

⁴⁴While Peter was still talking, the Holy Spirit fell on all those who heard the message. ⁴⁵The circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. ⁴⁶They heard them speaking in other languages and praising Godde.

Then Peter asked, ⁴⁷“Can anyone stand in the way of their being baptized with water? They’ve received the Holy Spirit just as we have.” ⁴⁸He instructed them to be baptized in the name of Jesus Christ. Then they asked him to stay for a few days.

Chapter Eleven

Now the apostles and sisters and brothers throughout Judea heard that the Gentiles had welcomed Godde's message too. ²But when Peter went up to Jerusalem, the circumcision bloc argued with him. ³"You went and ate with uncircumcised men!"

⁴But Peter told them the whole story. ⁵"I was praying in the city of Joppa," he said, "and in a trance I saw a vision. I saw something like a large sheet lowered from heaven by its four corners. It came right down to me. ⁶When I looked right into it I saw the four-footed animals of the earth, wild animals, reptiles, and the birds of heaven. ⁷Then I heard a voice tell me, 'Rise, Peter. Kill and eat!'

⁸"But I said, 'Certainly not, Lady! Nothing defiled or unclean has ever entered my mouth.'

⁹"But the voice from heaven told me a second time, 'Don't call defiled anything that Godde has made clean.'

¹⁰"After this happened three times, everything was pulled back up to heaven. ¹¹Right then, three people who'd been sent from Caesarea appeared at the house where we were staying. ¹²The Spirit told me to go with them without hesitation. These six sisters and brothers went with me too, and we entered the man's house.

¹³"He told us how he'd seen the angel standing in his house, telling him, 'Send to Joppa and summon Simon called Peter. ¹⁴He'll deliver a message by which you and your entire household will be given life.'

¹⁵As I started talking, the Holy Spirit fell on them just as she had fallen on us at the beginning. ¹⁶I remembered what the Lord had said: 'John baptized in water, but you'll be baptized in the Holy Spirit.' ¹⁷So if Godde gave them the same gift that she gave us when we trusted in the Lord Jesus Christ, who was I to stand in Godde's way?"

¹⁸When they heard this, they quieted down and glorified Godde. "Then Godde has also enabled the Gentiles to change and live!" they said.

¹⁹Now those who'd been scattered abroad by the oppression following Stephen's death traveled as far as Phoenicia, Cyprus, and Antioch, sharing the message with no one except Jews. ²⁰But some of them from Cyprus and Cyrene who came to Antioch talked to the Hellenists, announcing the good news of the Lord Jesus. ²¹The Lady's hand was with them, and a great number trusted and turned to the Lady. ²²News of this reached the ears of the community in Jerusalem, so they sent Barnabas to Antioch. ²³When he arrived and saw Godde's grace, he rejoiced and encouraged all of them to remain true to the Lady with all their hearts. ²⁴He was a good man, full of the Holy Spirit and trust. A large crowd was brought to the Lady.

²⁵Barnabas went to Tarsus to look for Saul. ²⁶When he found him, he brought him to Antioch. So for a whole year they met with the community and taught a large crowd. The disciples were first called "Christians" in Antioch.

²⁷Now at that time prophets came down from Jerusalem to Antioch. ²⁸One of them named Agabus stood up and predicted through the Spirit that there would be a great famine all over the world. (This happened during the reign of Claudius.) ²⁹The disciples decided that each of them would send relief as they were able to the sisters and brothers living in Judea. ³⁰They did this by sending it to the presbyters by the hands of Barnabas and Saul.

Chapter Twelve

At about that time King Herod lashed out to harm some of the community. ²He had James, John's brother, put to death by the sword. ³When he saw that it pleased the temple authorities, he proceeded to arrest Peter too. (This was during the Unleavened Bread Feast.) ⁴After arresting him, he put him in prison and handed him over to be guarded by four squads of four soldiers each. He intended to bring him out to the people after the Passover. ⁵So Peter was kept in prison, but the community was fervently praying to Godde for him.

⁶The night before Herod was going to bring him out, Peter was sleeping between two soldiers, bound with two chains. Guards in front of the door watched over the prison.

⁷Suddenly an angel of the Lady stood by him and a light shone in the cell. It struck Peter's side to wake him up.

"Quick, get up!" it said.

The chains fell from Peter's hands.

⁸"Get dressed and tie your sandals," the angel told him.

He did.

"Put on your coat," it said, "and follow me."

⁹He went out and followed it. He didn't realize that what the angel was doing was really happening; he thought he was seeing a vision. ¹⁰After they passed the first two guards, they came to the iron gate leading to the city. It opened for them by itself. After they went out and down a street, suddenly the angel left him.

¹¹Then Peter came to his senses. "Now I really know that the Lady sent her angel and rescued me from Herod's clutches," he said, "and from everything the Jewish people were expecting."

¹²When he realized this he came to the house of Mary, the mother of John called Mark, where many had gathered and were praying. ¹³Peter knocked at the door of the gate, and a maid named Rhoda came to answer. ¹⁴When she recognized Peter's voice, she was so overjoyed that she ran back without opening the gate and announced that Peter was standing out there.

¹⁵"You're crazy!" they told her, but she kept insisting that it was true.

"It's his angel," they said.

¹⁶But Peter kept knocking.

When they opened the door, they saw him and were amazed.

¹⁷He motioned to them with his hand to be quiet and told them how the Lady had brought him out of prison. He said, "Tell James and the sisters and brothers about this." Then he left and went somewhere else.

¹⁸The next morning, there was no small commotion among the soldiers about what had become of Peter. ¹⁹When Herod looked for him and didn't find him, he questioned the guards and ordered them to be put to death. He went down from Judea to Caesarea and stayed there.

²⁰Now Herod was furious with the people of Tyre and Sidon. They came to him as a group. They had convinced Blastus, the king's personal servant, to ask for peace, because their country depended on the king's country for food.

²¹On the appointed day, Herod dressed himself in royal clothes, sat on the throne, and made a speech to them.

²²The people were crying out, "The voice of a god, not of a human!"

²³Immediately an angel of the Lady struck him down because he didn't give Godde the glory. He was eaten by worms and died.

²⁴But Godde's message continued to spread and grow. ²⁵When Barnabas and Saul finished their mission, they returned to Jerusalem, taking with them John called Mark.

Chapter Thirteen

Now in the community at Antioch there were prophets and teachers, including Barnabas; Simeon called Niger; Lucius of Cyrene; Manaen, the foster brother of Herod the tetrarch; and Saul. ²While they were fasting and worshiping the Lady, the Holy Spirit told them, "Set apart for me Barnabas and Saul for the work to which I've called them."³So they fasted, prayed, laid their hands on them, and sent them off.

⁴Having been sent by the Holy Spirit, they went down to Seleucia and sailed from there to Cyprus. ⁵When they arrived at Salamis, they proclaimed Godde's message in the Jewish synagogues. They had John to assist them. ⁶They went through the whole island as far as Paphos. There they found a certain Jewish magician, a false prophet named Bar-Jesus. ⁷He was with the proconsul, Sergius Paulus, an intelligent man who summoned Barnabas and Saul because he wanted to hear Godde's message. ⁸But the magician Elymas (that's what his name means) opposed them and tried to turn the proconsul away from the faith. ⁹Filled with the Holy Spirit, Saul – also known as Paul – looked right at him. ¹⁰"Son of a devil!" he said. "You're full of deceit and fraud, an enemy of all that's just! Will you never stop perverting the just ways of the Lady? ¹¹Now, look, the Lady's hand is upon you. You'll be blind for awhile and won't even be able to see the sun!"

Immediately mist and darkness descended on him. He went around looking for someone to lead him by the hand. ¹²When the proconsul saw what had happened, he trusted, amazed at the Lady's teaching.

¹³Then Paul and his companions sailed from Paphos to Perga in Pamphylia. John left them and returned to Jerusalem, ¹⁴but they went from Perga to Antioch in Pisidia. On the Sabbath they went into the synagogue and sat down. ¹⁵After the reading of the Torah and the prophets, the rulers of the synagogue sent them a message: "Sisters and brothers, if you have any encouraging message for the people, please speak."

¹⁶Paul stood up, motioned with his hand, and started: "Women and men of Israel, and you Gentiles who revere Godde, listen up! ¹⁷The Godde of this people Israel chose our ancestors and supported the people during their stay in the land of Egypt. She led them out of it with great power. ¹⁸For about forty years she put up with them in the wilderness. ¹⁹After she destroyed seven nations in the land of Canaan, she gave them their land for an inheritance for about four hundred and fifty years. ²⁰After that she gave them judges until the time of the prophet Samuel. ²¹Then they asked for a queen and king, so for forty years Godde gave them Ahinoam and Saul the son of Kish, a man of the tribe of Benjamin. ²²After she removed them, she raised up Bathsheba and David to be their queen and king. About them she testified:

'I've found Bathsheba and David the son of Jesse,
people after my own heart, who'll do everything I want.'

²³From their offspring Godde has brought Israel a Life-Giver, Jesus, according to her promise. ²⁴Before his coming, John proclaimed a baptism of change to all the people of Israel. ²⁵As John was finishing his work, he asked, 'Who do you think I am? I'm not the one. But look, after me one's coming whose sandals I'm not worthy to loosen.'

²⁶"Sisters and brothers, children of Sarah and Abraham, and you Gentiles who revere Godde, the message of life has been sent to us. ²⁷Because the people of Jerusalem and their rulers didn't recognize

him or the voices of the prophets that are read every Sabbath, they fulfilled those words by judging him. ²⁸Though they found no reason for a death sentence, they asked Pilate to have him killed. ²⁹After they had done everything that was written about him, they took him down from the tree and laid him in a tomb. ³⁰But Godde raised him from the dead, ³¹and for many days he was seen by those who came up with him from Galilee to Jerusalem. They are his witnesses to the people. ³²We're announcing to you the good news that the promise made to our ancestors ³³has been kept by Godde for us, their children, by raising Jesus. As it's also written in the second psalm:

'You're my Son.
Today I've become your Mother.'

³⁴As for raising him from the dead so that he'll no longer be subject to decay, she's said that 'I'll give you the holy and trustworthy blessings of David.' ³⁵So she says in another psalm too, 'You won't allow your Holy One to see decay.' ³⁶After David had served Godde's purpose during his own time, he fell asleep and was laid with his fathers to decay. ³⁷But the one whom Godde raised saw no decay. ³⁸So I want you to know, sisters and brothers, that forgiveness of wrongdoings (and everything from which you couldn't be justified by the Torah of Moses) is proclaimed to you through him, ³⁹and by him everyone who trusts is justified. ⁴⁰So be careful so that what the prophets said doesn't happen to you:

⁴¹'Look, you who scoff!
Be amazed and perish,
because I'm doing something in your days,
something you wouldn't ever believe, even if someone told you!'''

⁴²As they were leaving, the people urged them to tell them more on the next Sabbath. ⁴³When the synagogue was dismissed, many of the Jews and devout proselytes followed Paul and Barnabas, who talked to them and urged them to continue in Godde's grace.

⁴⁴Now on the next Sabbath nearly the whole city gathered to hear the Lady's message. ⁴⁵But when the Jewish leaders saw the crowd, they were filled with jealousy. They contradicted what Paul said and slandered him.

⁴⁶Paul and Barnabas spoke out. "Godde's message had to be spoken to you first," they said. "Since you reject it and judge yourselves unworthy of eternal life, look, we're turning to the Gentiles. ⁴⁷That's what the Lady has instructed us to do:

'I've made you a light for the Gentiles
So that you may bring life to the ends of the earth.'"

⁴⁸When the Gentiles heard this, they rejoiced and glorified the Lady's message. All who were chosen for eternal life trusted. ⁴⁹The Lady's message spread throughout the whole region. ⁵⁰But the Jewish leaders incited devout and respected women and the leading men of the city, stirring up harassment against Paul and Barnabas. They drove them out of their borders. ⁵¹So they shook the dust off their feet in protest and went to Iconium. ⁵²The disciples were filled with joy and with the Holy Spirit.

Chapter Fourteen

In Iconium they entered the synagogue of the Jews and spoke so well that a large number of both Jews and Greeks trusted. ²But the Jewish leaders who wouldn't trust stirred up the Gentiles and turned them against the sisters and brothers. ³So they stayed there a long time, speaking out for the Lady, who testified to the message of her grace by doing signs and wonders through their hands. ⁴But the city was divided. Some sided with the Jewish leaders, others with the apostles. ⁵When some of the Gentiles and Jewish leaders planned to mistreat and stone them, ⁶they found out about it and fled to the cities of Lystra and Derbe in Lycaonia and the surrounding region. ⁷There they announced the good news.

⁸In Lystra there sat a man who couldn't use his feet. He'd been lame since birth and had never walked. ⁹He heard Paul speaking.

Looking right at him and seeing that he had trust to be healed, ¹⁰Paul said in a loud voice, "Stand up on your feet!"

He jumped up and walked around.

¹¹When the crowd saw what Paul had done, they shouted out in Lycaonian, "The gods have come down to us in human form!" ¹²Barnabas they called Zeus and Paul they called Hermes, because he was the main speaker. ¹³The priest of Zeus, whose temple was just outside the city, brought bulls and garlands to the gates, wanting to offer a sacrifice along with the crowds. ¹⁴But when the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd. ¹⁵"Friends," they cried out, "why are you doing these things? We're mortals just like you, and announce to you the good news, to turn from these worthless things to the living Godde, who made heaven and earth and sea and everything in them. ¹⁶In generations past she let all nations go their own ways. ¹⁷Yet she didn't leave herself without testimony; she did good things, giving you rains from heaven and fruitful seasons, filling you with food and your hearts with joy."

¹⁸Even with these words they hardly stopped the crowds from offering a sacrifice to them. ¹⁹But some Jewish leaders came from Antioch and Iconium and won over the crowds. They stoned Paul and dragged him outside the city, thinking he was dead.

²⁰But when the disciples gathered around him, he got up and went into the city.

The next day he and Barnabas went to Derbe. ²¹When they had announced the good news in that city and made many disciples, they returned to Lystra, Iconium, and Antioch, ²²strengthening the souls of the disciples and encouraging them to continue in the faith. "Through much harassment we must enter Godde's reign," they said.

²³After they appointed presbyters for them in every community, they commended them with prayer and fasting to the Lady in whom they had trusted.

²⁴They passed through Pisidia and came to Pamphylia. ²⁵When they had shared the message in Perga, they went down to Attalia ²⁶and sailed from there to Antioch, from where they had been committed to Godde's grace for the work they had completed. ²⁷When they arrived, they gathered the community together and reported everything that Godde had done with them and how she had opened a door of faith to the Gentiles. ²⁸They stayed with the disciples there for some time.

Chapter Fifteen

Then some people came down from Judea and were teaching the sisters and brothers. "Unless you're circumcised according to the custom of Moses," they said, "you can't be given life." ²Now Paul and Barnabas got into a big debate with them. So Paul, Barnabas, and some others were appointed to go up

to Jerusalem to see the apostles and presbyters about this issue. ³When the community sent them on their way, they passed through both Phoenicia and Samaria reporting that the Gentiles had come around. This brought great joy to all the sisters and brothers.

⁴When they had arrived in Jerusalem, they were welcomed by the community and the apostles and the presbyters, and they reported everything that Godde had done with them.

⁵But some who had trusted from the sect of the Pharisees stood up and said, "They must be circumcised and instructed to keep Moses' Torah."

⁶The apostles and the presbyters met to consider this matter. ⁷After much debate, Peter stood up. "Sisters and brothers," he said, "you know that some time ago Godde chose me from among you, so that from my mouth the Gentiles would hear the message of the good news and trust. ⁸Godde, who knows the heart, testified to them by giving them the Holy Spirit, just as she did to us. ⁹She didn't discriminate between us and them, because she cleansed their hearts by trust. ¹⁰So why are you testing Godde by putting a yoke on the necks of the disciples which neither our ancestors nor we have been able to bear? ¹¹But we trust that we're given life through the grace of the Lord Jesus, just as they are."

¹²The whole crowd became quiet as they listened to Barnabas and Paul describe the signs and wonders Godde had done among the Gentiles through them. ¹³When they stopped talking, James replied. "Sisters and brothers," he said, "listen up. ¹⁴Simon has described how Godde welcomed the Gentiles as a people for her own name. ¹⁵This is in agreement with the words of the prophets. As it is written:

¹⁶"After this I'll return.

I'll rebuild the tabernacle of Bathsheba and David, which has fallen.

I'll rebuild its ruins.

I'll restore it,

¹⁷so that the rest of humanity may seek the Lady;

all the Gentiles who are called by my name,"

says the Lady, who does these things

¹⁸known from long ago.'

¹⁹"So my decision is not to trouble those Gentiles who turn to Godde, ²⁰but to write to them to avoid the pollution of idols, promiscuity, the meat of strangled animals, and blood, ²¹because for generations Moses has been proclaimed in every town, being read in the synagogues every Sabbath."

²²Then the apostles and the presbyters, with the whole community, decided to choose people from their company and send them to Antioch with Paul and Barnabas – Judas (called Barsabbas) and Silas, leaders among the sisters and brothers, ²³with this letter:

"The apostles, the presbyters, and the sisters and brothers, to the Gentile sisters and brothers in Antioch, Syria, and Cilicia: Greetings. ²⁴We've heard that some of us, without authorization, have disturbed you, unsettling your minds by what they said. ²⁵So we've unanimously decided to choose people and send them to you with our beloved Barnabas and Paul, ²⁶men who've risked their lives for the name of our Lord Jesus Christ. ²⁷So we've sent Judas and Silas, who'll tell you the same things, ²⁸because the Holy Spirit and we have decided not to lay any burden on you beyond what's absolutely necessary: ²⁹that you avoid what's been sacrificed to idols, blood, the meat of strangled animals, and promiscuity. You'll do well if you avoid these things. Take care."

³⁰So they were sent off and went down to Antioch. There they gathered the crowd together and delivered the letter. ³¹When they read it, they rejoiced at the encouragement. ³²Judas and Silas, who were themselves prophets, encouraged and strengthened the sisters and brothers with many words.

³³After they had spent some time there, the sisters and brothers sent them back with peace to the ones who had sent them. ³⁵But Paul and Barnabas stayed in Antioch, where they and many others taught and announced the good news of the Lady's message.

³⁶Some time later Paul said to Barnabas, "Let's return now and visit our sisters and brothers in every city where we proclaimed the Lady's message to see how they're doing." ³⁷Barnabas wanted to take John called Mark with them too. ³⁸But Paul insisted on not taking along someone who had deserted them in Pamphylia and hadn't continued in the work. ³⁹The argument got so bad that they parted company. Barnabas took Mark with him and sailed to Cyprus, ⁴⁰but Paul chose Silas and left, commended to Godde's grace by the sisters and brothers. ⁴¹He went through Syria and Cilicia, strengthening the communities.

Chapter Sixteen

He went on to Derbe and Lystra, where there was a certain disciple named Timothy. His mother was a Jew who trusted but his father was a Greek. ²The sisters and brothers in Lystra and Iconium spoke well about him. ³Paul wanted him to accompany him, so he circumcised him because the Jews who lived there all knew that his father was a Greek.

⁴As they traveled through the cities, they communicated the requirements that the apostles and presbyters in Jerusalem had decided should be observed. ⁵So the communities were strengthened in the faith and increased in numbers every day.

⁶They traveled through the region of Phrygia and Galatia because the Holy Spirit didn't let them share the message in Asia. ⁷When they came to Mysia, they tried to go to Bithynia, but the Spirit of Jesus didn't let them. ⁸So they passed through Mysia and went down to Troas. ⁹That night Paul had a vision. He saw a Macedonian standing and urging him, "Come over to Macedonia and help us." ¹⁰When he saw the vision, we immediately got ready to go to Macedonia, convinced that Godde had called us to announce the good news to them.

¹¹So we sailed straight from Troas to Samothrace, and then to Neapolis the next day. ¹²From there we went to the city of Philippi, a prominent Roman colony in the district of Macedonia. We stayed in this city several days.

¹³On the Sabbath we went outside the city gate to a riverside, where we expected to find a place of prayer. We sat down and talked with the women who had gathered there. ¹⁴A certain woman named Lydia listened to us. She was a dealer of purple cloth from the city of Thyatira who worshipped Godde. The Lady opened her heart to pay attention to what Paul said. ¹⁵When she and her household were baptized, she urged us, "If you consider me trustworthy to the Lady, come and stay at my house." So she prevailed upon us.

¹⁶One day, when we were going to the place of prayer, we were met by a certain girl who had a spirit of divination. She generated much profit for her masters by telling fortunes. ¹⁷She followed Paul and us, crying out, "These people are bondservants of the Most High Godde, who proclaim to you a way of life!"

¹⁸She was doing this for many days. But Paul became so annoyed that he turned around and said to the spirit, "I order you in the name of Jesus Christ to come out of her!" It came out that very hour.

¹⁹But when her masters saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. ²⁰When they had brought them to the chief

magistrates, they said, "These men are disturbing our city; they're Jews ²¹who advocate customs that aren't lawful for us Romans to accept or to practice."

²²The crowd joined in the attack against them, and the chief magistrates ordered them to be stripped and beaten with rods. ²³After they flogged them severely, they threw them into prison and instructed the jailer to guard them securely. ²⁴When he received this order, he threw them into the inner prison and fastened their feet in the stocks.

²⁵About midnight Paul and Silas were praying and singing hymns to Godde, and the prisoners were listening to them. ²⁶Suddenly there was an earthquake so violent that the foundations of the prison were shaken. Immediately all the doors flew open and everyone's chains came loose. ²⁷When the jailer woke up and saw the prison doors open, he drew his sword to kill himself because he thought that the prisoners had escaped. ²⁸But Paul shouted in a loud voice, "Don't hurt yourself! We're all here!"

²⁹He called for lights, rushed in, and fell down trembling before Paul and Silas. ³⁰He led them out and asked, "Sirs, what do I need to do to live?"

³¹"Trust in the Lord Jesus Christ," they said, "and you and your household will be given life." ³²They shared the Lady's message with him and everyone in his house.

³³At that very hour of the night, he took them, washed their wounds, and immediately he and his whole household were baptized. ³⁴He led them into the house and fed them. He and his whole household were overjoyed, having trusted in Godde.

³⁵The next morning, the chief magistrates sent the police with the order, "Release those men."

³⁶The jailer reported the message to Paul. "The chief magistrates have ordered that you be released. So come out now and go in peace."

³⁷But Paul told them, "They publicly beat us without charge, even though we're Romans citizens, then threw us into prison! Now they're secretly letting us out? Certainly not. Let them come personally and escort us out."

³⁸The police reported this message to the chief magistrates. They were alarmed when they heard that they were Romans. ³⁹They came and apologized to them. When they escorted them out, they asked them to leave the city. ⁴⁰They left the prison and went to Lydia's house. When they had seen and encouraged the sisters and brothers, they left.

Chapter Seventeen

Now after they traveled through Amphipolis and Apollonia, they arrived at Thessalonica, where there was a Jewish synagogue. ²Paul went in as usual and argued with them from the Scriptures for three Sabbaths, ³explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus, whom I'm proclaiming to you," he said, "is the Christ."

⁴Some of them were persuaded and joined Paul and Silas, as did a large number of devout Greeks and not a few of the leading women. ⁵But some Jewish leaders grew jealous, rounded up some street thugs, formed a mob, and set the city in an uproar. They attacked Jason's house and tried to bring them out to the crowd. ⁶When they didn't find them, they dragged Jason and some sisters and brothers before the city authorities, shouting, "The people who've turned the world upside down have come here too, ⁷and Jason has welcomed them. They're all defying Caesar's decrees, saying that there's another king called Jesus!"

⁸The crowd and the city authorities were disturbed when they heard this. ⁹When they had received bail from Jason and the others, they released them. ¹⁰The sisters and brothers immediately sent Paul and Silas to Berea by night. When they arrived, they went to the Jewish synagogue.

¹¹Now they were more noble than those in Thessalonica; they welcomed the message eagerly, asking questions about the Scriptures every day to see whether these things were true. ¹²Many of them trusted, as did a number of respected Greek women and not a few men. ¹³But when the Jewish leaders of Thessalonica learned that Paul was proclaiming Godde's message in Berea, they came there too, agitating and stirring up the crowds.

¹⁴Then the sisters and brothers immediately sent out Paul to the coast, but Silas and Timothy stayed there. ¹⁵Those who escorted Paul brought him as far as Athens and left with instructions for Silas and Timothy to join him as soon as possible.

¹⁶While Paul was waiting for them in Athens, he was very upset when he saw the city full of idols. ¹⁷So he argued with the Jews and devout Gentiles every day in the synagogue and in the marketplace with whomever happened to be there. ¹⁸Some of the Epicurean and Stoic philosophers debated with him.

"What is this babbler trying to say?" some asked.

"He seems to be proclaiming foreign deities," others said. They said that because he was announcing the good news about Jesus and the resurrection.

¹⁹So they took him and brought him to the Areopagus. "May we know what this new teaching is that you're talking about?" they asked. ²⁰"It sounds rather strange to us, so we'd like to know what it means."

²¹(Now all the Athenians and the foreigners who lived there spent their time doing nothing but telling or hearing the latest new idea.)

²²Paul stood in the middle of the Areopagus and said, "People of Athens, I see that you're very religious in every way. ²³For as I walked around and looked at your objects of worship, I even found an altar with the inscription: 'TO AN UNKNOWN DEITY.' So what you worship in ignorance, I'm going to announce to you.

²⁴"The Godde who made the world and everything in it is the Lady of heaven and earth. She doesn't dwell in temples made by human hands. ²⁵Nor is she served by human hands, as if she needed anything, since she herself gives everyone life, breath, and all things. ²⁶From one ancestor she made every nation to dwell all over the earth, having determined their times and the places they would live ²⁷so that they would seek her and perhaps reach out for her and find her, even though she's not far from any one of us. ²⁸'Because in her we live, and move, and exist.' As some of your own poets have said, 'Because we're her offspring too.' ²⁹So being Godde's offspring, we shouldn't think that the Divine can be compared to gold, silver, or stone, an image formed by human skill and imagination. ³⁰Godde has overlooked the times of ignorance, but now she proclaims that all people everywhere should change, ³¹because she has appointed a day when she'll judge the world in justice by the person she's appointed. She's given proof to everyone by raising him from the dead!"

³²Now when they heard of the resurrection of the dead, some made fun of him. But others said, "We want to hear you again about this."

³³So Paul left them. ³⁴But some people joined him and trusted. Among them was Dionysius the Areopagite, a woman named Damaris, and a number of others.

Chapter Eighteen

After that, Paul left Athens and went to Corinth. ²There he met a Jew named Aquila, a native of Pontus who'd recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave

Rome. He approached them ³and, since he practiced the same trade, he stayed and worked with them – they were tentmakers. ⁴He argued in the synagogue every Sabbath, persuading both Jews and Greeks.

⁵When Silas and Timothy arrived from Macedonia, Paul was occupied with testifying to the Jewish leaders that Jesus was the Christ. ⁶When they opposed and slandered him, he shook out his clothes and told them, “You’re accountable! I’m innocent. I’ll go to the Gentiles from now on.”

⁷He left the synagogue and went next door to the house of a certain man named Titius Justus, a worshiper of Godde. ⁸Crispus, the synagogue leader, and his entire household trusted in the Lady. When they heard, many of the Corinthians trusted and were baptized. ⁹That night, the Lady came to Paul in a vision and said, “Don’t be afraid. Don’t be quiet; speak out, ¹⁰because I’m with you. No one will attack and harm you, because I have many people in this city.”

¹¹He stayed there for a year and-a-half, teaching them Godde’s message. ¹²But when Gallio was proconsul of Achaia, the Jewish leaders united against Paul and dragged him before the judgment seat. ¹³“This man,” they charged, “persuades people to worship Godde in a way that’s against the law!”

¹⁴But when Paul was about to open his mouth, Gallio addressed the Jewish leaders. “If it really were a misdemeanor or serious crime, it would make sense for me to hear you out. ¹⁵But if it’s something about words and names and your own Torah, settle it yourselves, because I don’t want to judge such things.” ¹⁶So he drove them from the judgment seat.

¹⁷Then everyone seized Sosthenes, the synagogue leader, and beat him before the judgment seat. But Gallio didn’t care.

¹⁸Paul stayed a number of days, said farewell to the sisters and brothers, and then sailed to Syria with Priscilla and Aquila. He shaved his head in Cenchreae because he’d made a vow. ¹⁹When they arrived at Ephesus, he left them there, went into the synagogue, and argued with the Jews. ²⁰When they asked him to stay longer, he declined, ²¹but as he left, he said, “I’ll return to you, Godde willing.” Then he set sail from Ephesus.

²²When he landed at Caesarea, he went up and greeted the community, then went down to Antioch. ²³After spending some time there, he left and went through the region of Galatia and Phrygia, strengthening all the disciples.

²⁴Now a Jew named Apollos, a native of Alexandria, arrived in Ephesus. He had an impressive knowledge of the Scriptures. ²⁵He’d been instructed in the Lady’s way. With a fervent spirit he was accurately talking and teaching about Jesus, even though he knew only John’s baptism. ²⁶He started to speak out in the synagogue. When Priscilla and Aquila heard him, they took him aside and explained to him Godde’s way more accurately.

²⁷When he wanted go to Achaia, the sisters and brothers encouraged him and wrote to the disciples to welcome him. When he came, he was a great help to those who had trusted through grace ²⁸because he vigorously refuted the Jewish leaders in public, proving from the Scriptures that Jesus is the Christ.

Chapter Nineteen

While Apollos was at Corinth, Paul went through the interior regions, arrived in Ephesus, and found some disciples. ²He asked them, “Did you receive the Holy Spirit when you trusted?”

“No,” they told him, “we haven’t even heard that there is a Holy Spirit.”

³“Then what baptism did you receive?” he asked.

“John’s baptism,” they said.

⁴Paul said, “John baptized with the baptism of change, telling the people that they should trust in the one coming after him – that is, in Jesus.”

⁵When they heard this, they were baptized in the name of the Lord Jesus. ⁶When Paul laid his hands on them, the Holy Spirit descended on them and they spoke in other languages and prophesied. ⁷There were about twelve of them in all.

⁸He entered the synagogue and spoke out for three months, arguing persuasively about Godde's reign. ⁹But when some became stubborn and disobedient, publicly maligning the Way, he left and took the disciples with him, arguing daily in the school of Tyrannus. ¹⁰This went on for two years, so everyone who lived in Asia heard the message of the Lady, both Jews and Greeks.

¹¹Godde did extraordinary miracles through Paul, ¹²so that even when handkerchiefs and aprons that had touched him were taken to those who were sick, their diseases and evil spirits left them. ¹³But some of the Jewish exorcists who were going around attempted to use the name of the Lord Jesus to help those who had evil spirits. "We urge you by the Jesus whom Paul proclaims!" they said. ¹⁴Seven sons of a certain Sceva, a Jewish chief priest, were doing this.

¹⁵The evil spirit replied, "I recognize Jesus and I know about Paul, but who are you?" ¹⁶The man who had the evil spirit leaped on them, overpowered them, and beat them so hard that they fled from the house naked and bleeding. ¹⁷When all the Jews and Greeks living in Ephesus heard about this, they were awestruck and they praised the name of the Lord Jesus. ¹⁸Many of those who trusted kept coming, admitting and revealing what they had done. ¹⁹A number of those who had strange practices collected their books and burned them publicly. When they added up the price of the books, the total came to 50,000 silver coins. ²⁰So the Lady's message was growing and getting stronger.

²¹After all that happened, Paul decided to go through Macedonia and Achaia to Jerusalem. "After I've been there," he said, "I need to see Rome too." ²²So he sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in Asia for a while.

²³About that time no small commotion broke out about the Way. ²⁴A certain man named Demetrius, a silversmith who made silver shrines of Artemis, brought in no little business for the craftsmen. ²⁵He gathered them together with the workers of the same trade. "My friends," he said, "you know that our prosperity depends on this business. ²⁶Now you can see and hear for yourselves that not only in Ephesus, but in nearly all Asia, this Paul has persuaded and turned away many people by telling them that goddesses and gods made with hands aren't real. ²⁷This not only endangers the reputation of our trade, but also threatens to discredit the temple of the great goddess Artemis, destroying the majesty of the goddess who's worshipped throughout all Asia and the world!"

²⁸When they heard this they were filled with anger. They cried out, "Great is Artemis of the Ephesians!" ²⁹The city was filled with confusion. They seized Paul's traveling companions, Gaius and Aristarchus from Macedonia, and rushed together into the theater. ³⁰Paul wanted to go into the crowd, but the disciples wouldn't let him. ³¹Even some of the Asian officials, friends of his, sent him a message begging him not to show himself in the theater. ³²The crowd was confused: some shouted one thing, some another. Most people didn't even know why they'd come together. ³³They brought Alexander out of the crowd, whom the Jewish leaders had pushed forward. Alexander motioned with his hand, wanting to defend himself to the people. ³⁴But when they realized he was a Jew, everyone cried out with one voice for about two hours: "Great is Artemis of the Ephesians!"

³⁵When the town clerk managed to calm the crowd, he said, "People of Ephesus, who doesn't know that the city of the Ephesians is the guardian of the temple of the great Artemis and of her image which fell down from heaven? ³⁶Since these facts are undeniable, you need to calm down and not do anything rash. ³⁷You've brought these men here, even though they're neither temple robbers nor slanderers of our goddess. ³⁸So if Demetrius and his craftsmen have something against anyone, the courts are open and there are proconsuls. They should press charges against each other. ³⁹But if you're looking for anything

else, it'll have to be settled in a legal meeting.⁴⁰ After what's happened today, we're in danger of being charged with rioting since we can't account for this commotion." After he said this, he dismissed the crowd.

Chapter Twenty

After the riot was over, Paul summoned the disciples, encouraged them, said goodbye, and left for Macedonia.² He traveled through those regions, encouraging them with many messages, then came to Greece,³ where he stayed three months. As he was getting ready to sail to Syria, the Jewish leaders plotted against him, so he decided to return through Macedonia.⁴ He was accompanied by Sopater, son of Pyrrhus from Berea; Aristarchus and Secundus from Thessalonica; Gaius from Derbe; Timothy; and Tychicus and Trophimus from Asia.⁵ They had gone ahead and were waiting for us at Troas.⁶ We sailed from Philippi after the days of Unleavened Bread and joined them five days later in Troas, where we stayed seven days.

⁷ On the first day of the week, when we had gathered together to break bread, Paul argued with people. He planned to leave the next day, so extended his message until midnight.⁸ There were a number of lamps in the upper room where we were gathered together.⁹ A certain young man named Eutychus was sitting in the window, falling asleep. As Paul went on and on, he succumbed to sleep and fell down from the third story. When they picked him up, he was dead.¹⁰ Paul went down, threw himself on him, and embraced him. "Don't worry," he said. "He's alive!"

¹¹ He went up, broke bread, and ate. He talked with them a long time, until dawn, then left.¹² They brought the boy home alive and were greatly encouraged.

¹³ But we went ahead to the ship and sailed for Assos, where we were planning to take Paul on board. He had made this arrangement because he planned to go there by land.¹⁴ When he met us at Assos, we took him on board and went to Mitylene.¹⁵ We sailed from there and arrived the next day opposite Chios. The day after that we crossed over at Samos, and the following day arrived at Miletus.¹⁶ Paul had decided to sail past Ephesus so that he wouldn't have to spend time in Asia because he was in a hurry to be in Jerusalem on the day of Pentecost if at all possible.

¹⁷ From Miletus he sent a message to Ephesus, summoning the presbyters of the community.¹⁸ When they arrived, he told them, "You know how I lived among you from the first day I set foot in Asia,¹⁹ serving the Lady with all humility and tears through the trials I endured because of the plots of the Jewish leaders;²⁰ how I didn't hesitate to share with you anything that was profitable, teaching you publicly and from house to house,²¹ testifying to both Jews and Greeks about change toward Godde and trust in our Lord Jesus.²² And now, look, I'm bound by the Spirit to go to Jerusalem, not knowing what will happen to me there.²³ I know only that the Holy Spirit testifies in every city, telling me that prison and oppression awaits me.²⁴ But my life doesn't matter to me; I just want to finish my race and complete the ministry I received from the Lord Jesus, to fully testify to the good news of Godde's grace.

²⁵ "And now, look, I know that none of you among whom I've gone about proclaiming Godde's reign will see my face any more.²⁶ So I testify to you today that I'm not responsible for the loss of anyone²⁷ because I didn't hesitate to share with you the whole of Godde's will.²⁸ So watch over yourselves and the entire flock in which the Holy Spirit has made you bishops. Shepherd the community of Godde which she's bought with her own blood.²⁹ I know that after I leave, savage wolves will come in among you and won't spare the flock.³⁰ People will arise from among you and say fraudulent things to draw away disciples after them.³¹ So watch out! Remember that for three years I never stopped warning everyone with tears night and day.³² Now I commend you to Godde and to the message of her grace, which can

build you up and give you the inheritance among all who are sanctified. ³³I haven't wanted anyone's silver, gold, or clothing. ³⁴You yourselves know that I've provided for myself and those with me by my own hands. ³⁵In everything I've done, I've shown that you should work to help those who are weak, and remember what the Lord Jesus himself said: 'It's more blessed to give than to receive.'"

³⁶After he said this, he knelt down and prayed with them all. ³⁷Everyone wept a great deal, embraced Paul, and kissed him. ³⁸What most grieved them was his statement that they wouldn't see his face anymore. Finally they accompanied him to the ship.

Chapter Twenty-One

After we left them and set sail, we sailed straight to Cos, then the next day to Rhodes, and from there to Patara. ²When we found a ship heading to Phoenicia, we got on board and set sail. ³After sighting Cyprus and sailing south of it, we sailed to Syria and landed at Tyre, where the ship was to unload its cargo. ⁴We found the disciples and stayed there seven days. Through the Spirit they told Paul not to go to Jerusalem. ⁵When it was time to leave, we left and went on our way. All the families accompanied us out of the city. Kneeling down on the beach, we prayed. ⁶After saying goodbye to each other, we got on board the ship, and they returned home.

⁷We continued our voyage from Tyre and landed at Ptolemais, where we greeted the sisters and brothers and stayed for with them for a day. ⁸The next day, we left and arrived at Caesarea. We went to the house of Philip the evangelist (one of the seven) and stayed with him. ⁹Now he had four chaste daughters who were prophetesses. ¹⁰After we had been there for many days, a certain prophet named Agabus came down from Judea. ¹¹He came over to us, took Paul's belt, bound his own feet and hands, and said, "This is what the Holy Spirit says: 'This is how the temple authorities in Jerusalem will bind the man who owns this belt. They'll hand him over to the Gentiles.'"

¹²When we heard this, both we and the local residents begged him not to go up to Jerusalem. ¹³Then Paul replied, "Why are you weeping and breaking my heart? I'm ready not just to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

¹⁴When we couldn't convince him, we gave up. "The Lady's will be done," we said.

¹⁵After that we packed and went up to Jerusalem. ¹⁶Some of the disciples from Caesarea went with us too. They took us to the house of an early disciple, Mnason from Cyprus, with whom we'd be staying.

¹⁷When we arrived at Jerusalem, the sisters and brothers welcomed us warmly. ¹⁸The next day, Paul went with us to see James. All the presbyters were there. ¹⁹After greeting them, he gave a complete report of everything Godde had done among the Gentiles through his ministry.

²⁰They glorified Godde when they heard this. "You see, brother," they told him, "how many thousands of Jews have trusted, and they're all zealous for the Torah. ²¹They've been told about you, that you're teaching all the Jews living among the Gentiles to abandon Moses, telling them not to circumcise their children or keep their customs. ²²What can we do? They'll surely hear that you've come. ²³So do what we tell you. We have four men who've made a vow. ²⁴Go with them and purify yourself with them. Pay their expenses so that they can have their heads shaved. Then everyone will know that there's no truth in what they've been told about you, but that you yourself are keeping the Torah too. ²⁵As for the Gentiles who trust, we've written about our decision that they should avoid what's been sacrificed to idols, blood, the meat of strangled animals, and promiscuity."

²⁶The next day Paul went with the men, purified himself, and went to the temple with them. He gave notice of how many days it would be until the end of the period of purification, when a sacrifice would be offered for each of them.

²⁷When the seven days were almost over, the Jewish leaders from Asia saw him in the temple. They stirred up the whole crowd and seized him. ²⁸“People of Israel!” they shouted. “Help! This is the man who teaches everyone everywhere against our people, our Torah, and this place! And besides, he’s brought Greeks to the temple and has defiled this holy place!” ²⁹(They had previously seen Trophimus the Ephesian with him in the city and assumed that Paul had brought him into the temple.)

³⁰The whole city was aroused. People rushed together, seized Paul, and dragged him out of the temple. Immediately the doors were shut. ³¹While they were trying to kill him, news reached the commander of the soldiers that all Jerusalem was in confusion. ³²Immediately he took soldiers and centurions and ran down to them. When they saw the commander and the soldiers, they stopped beating Paul. ³³Then the commander came up, arrested him, and ordered him to be bound with two chains. Then he asked him who he was and what he’d done. ³⁴Some in the crowd shouted one thing and some another. He couldn’t get a definite answer because of the noise, so he ordered him to be brought into the barracks.

³⁵When Paul got to the steps, the violence of the mob was so great that he had to be carried by the soldiers. ³⁶The crowd followed. “Away with him!” they shouted.

³⁷As he was about to be brought into the barracks, Paul asked the commander, “May I say something to you?”

“Do you know Greek?” he asked. ³⁸“Then aren’t you the Egyptian who recently started a revolt and led four thousand assassins out into the wilderness?”

³⁹But Paul replied, “I’m a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. I beg you, let me speak to the people.”

⁴⁰He gave him permission. So Paul stood on the steps and motioned with his hand to the people. When they were all quiet, he addressed them in the Hebrew language.

Chapter Twenty-Two

“Sisters, brothers, mothers, and fathers,” he started, “listen up as I defend myself!”

²When they heard him address them in the Hebrew language, they quieted down even more. He went on, ³“I am a Jew, born in Tarsus of Cilicia but brought up in this city. I studied under Gamaliel and was instructed according to the strict tradition of the Torah of our ancestors. I was just as zealous for Godde as you all are today. ⁴I harassed this Way to the point of death, arresting both women and men and throwing them into prison, ⁵as even the high priest and the whole council of elders can testify. They gave me letters to the sisters and brothers in Damascus, so I went there to arrest these people and bring them to Jerusalem to be punished.

⁶“Now about noon, as I got closer to Damascus, suddenly a bright light from heaven shone around me. ⁷I fell to the ground and heard a voice tell me, ‘Saul, Saul, why are you harassing me?’

⁸“Who are you, Lord?” I asked.

“I’m Jesus of Nazareth, whom you’re harassing,” he answered.

⁹“Those who were with me saw the light, but they didn’t hear the voice of the one who was speaking to me.

¹⁰“What should I do, Lord?” I asked.

“The Lord told me, ‘Get up and go to Damascus. There you’ll be told everything you’ve been assigned to do.’ ¹¹I couldn’t see because the brilliance of that light had blinded me, so the ones with me led me by the hand into Damascus.

¹²Now a certain Ananias was a devout man by the standard of the Torah, well spoken of by all the Jews living in Damascus. ¹³He came to me, stood by me, and told me, ‘Brother Saul, see again!’ That very

hour I looked up at him. ¹⁴He said, 'The Godde of our ancestors has chosen you to know her will, to see the Just One, and to hear his own voice. ¹⁵You'll be his witness to all people of what you've seen and heard. ¹⁶Now what are you waiting for? Get up, be baptized, and wash away your offenses, calling on his name.'

¹⁷"When I returned to Jerusalem and was praying in the temple, I fell into a trance. ¹⁸I saw him telling me, 'Hurry! Get out of Jerusalem quickly, because they won't welcome your testimony about me.'

¹⁹"Lord," I said, "they themselves know that in one synagogue after another I imprisoned and beat those who trusted in you. ²⁰When the blood of your witness Stephen was shed, I was standing by in approval, watching the coats of those who killed him."

²¹"Go,' he told me, 'because I'll send you far away to the Gentiles.'"

²²They had been listening to him up to that point. Then they raised their voices and shouted, "Rid the earth of him! He doesn't deserve to live!"

²³As they cried out, flung off their coats, and threw dust into the air, ²⁴the commander ordered that he be brought back into the barracks. He ordered that he be interrogated by flogging to find out why they were shouting at him like that. ²⁵But when they stretched him out with the straps, Paul asked the nearby centurion, "Is it legal for you to flog a Roman who hasn't been found guilty?"

²⁶When the centurion heard this, he went to the commander. "What are you doing?" he asked. "This man is a Roman!"

²⁷The commander approached him. "Tell me, are you a Roman?" he asked.

"Yes," he said.

²⁸"I bought my citizenship for a lot of money," the commander said.

Paul said, "But I was born a citizen."

²⁹Immediately those who were about to interrogate him left. The commander himself was afraid when he realized that he had bound a Roman citizen.

³⁰He wanted get a definite answer about why he was accused by the temple authorities, so the next day he released him, ordered the chief priests and the whole council to come together, and brought Paul down before them.

Chapter Twenty-Three

Paul looked right at the council. "Sisters and brothers," he said, "I've lived before Godde in all good conscience right up until this very day."

²Then the high priest Ananias ordered those near him to punch him in the mouth.

³"Godde will punch you, you whitewashed wall!" Paul blurted. "You sit there judging me according to the Torah, yet in violation of the Torah you order me to be punched?"

⁴Those near him asked, "How dare you insult Godde's high priest?"

⁵"I didn't realize he was the high priest," Paul said. "As it's written, 'You won't speak evil about a ruler of your people.'"

"But when Paul noticed that some of the group were Sadducees and others were Pharisees, he cried out in the council, "People of Israel, I'm a Pharisee, a son of Pharisees. I'm on trial for the hope and resurrection of the dead!"

⁷When he said this, an argument broke out between the Pharisees and Sadducees, and the assembly was divided. ⁸(The Sadducees don't believe in resurrection, angels, or spirits, but the Pharisees believe in all three.) ⁹Then there was a great uproar. Some of the scholars of the Pharisees stood up and argued. "We find nothing wrong with this man," they said. "What if a spirit or angel really has spoken to him?"

¹⁰The argument got so bad that the commander was afraid they'd tear Paul to pieces. So he ordered the soldiers to go down, take him from them, and bring him to the barracks.

¹¹That night the Lord stood by him. "Be courageous," he said. "Just as you've testified about me in Jerusalem, you need to testify in Rome too."

¹²The next morning, some Jews formed a conspiracy. They bound themselves with an oath not to eat or drink anything until they had killed Paul. ¹³There were more than forty who had formed this conspiracy. ¹⁴They went to the chief priests and the elders. "We have bound ourselves with a solemn oath not to taste anything until we've killed Paul," they said. ¹⁵"Now then, you and the council notify the commander to bring him down to you, pretending that you want to get more accurate information about his case. We're ready to kill him before he even gets here."

¹⁶But when Paul's nephew heard about their ambush, he went into the barracks and told Paul. ¹⁷Paul summoned one of the centurions. "Take this young man to the commander," he said, "because he has something to tell him."

¹⁸So he took him and led him to the commander. He said, "Paul, the prisoner, summoned me and asked me to bring this young man to you. He has something to tell you."

¹⁹The commander took him by the hand and drew him aside privately. "What is it that you have to tell me?" he asked.

²⁰He said, "The temple authorities have agreed to ask you to bring Paul down to the council tomorrow, pretending to want to get more information about his case. ²¹Don't listen to them, because more than forty men are waiting to ambush him. They've bound themselves with an oath not to eat or to drink until they've killed him. Now they're ready, waiting for your decision."

²²So the commander dismissed the young man. "Don't tell anyone that you've told me this," he warned him.

²³Then he summoned two of the centurions. "Prepare two hundred soldiers to go to Caesarea," he said. "And take seventy riders and two hundred soldiers armed with spears. Leave at nine o'clock tonight. ²⁴Provide horses for Paul so he can be taken safely to Governor Felix." ²⁵He wrote a letter that went like this:

²⁶"Claudius Lysias to His Excellency, Governor Felix: Greetings.

²⁷"This man was seized by the temple authorities and was about to be killed by them. But when I learned that he was a Roman citizen, I came with my soldiers and rescued him. ²⁸I wanted to know what they were accusing him of, so I brought him down to their council. ²⁹I found the accusation had to do with questions about their Torah; there was no reason to charge him with anything deserving death or imprisonment. ³⁰When I was informed about a plot against the man, I sent him to you immediately. I've also instructed his accusers to present their case against him before you."

³¹So the soldiers followed their instructions, took Paul, and brought him by night to Antipatris. ³²The next day they let the riders go on with him while they returned to the barracks. ³³When they came to Caesarea and delivered the letter to the governor, they presented Paul to him too. ³⁴When the governor read it, he asked what province he was from. When he learned that he was from Cilicia, he told him, ³⁵"I'll hear your case when your accusers arrive." He ordered that he be kept under guard in Herod's Praetorium.

Chapter Twenty-Four

Five days later the high priest Ananias came down with some elders and a lawyer named Tertullus. They presented their case against Paul to the governor. ²When Paul was summoned, Tertullus presented his case.

"Through your foresight you've brought a long period of peace and introduced many reforms in our nation," he started. ³"We welcome this everywhere in every way, Most Excellent Felix, with profound gratitude. ⁴I don't want to waste any of your time, however, so I beg you to be kind enough to bear with us briefly. ⁵We've found this man to be a plague, an agitator among Jews all over the world, and a ringleader of the Nazarene sect. ⁶He even tried to desecrate the temple, so we arrested him. ⁸By examining him yourself you'll be able to find out the truth about all these charges we're bringing against him."

⁹The temple authorities joined in the attack too, claiming that all of this was true.

¹⁰When the governor motioned for him to speak, Paul responded. "I'm happy to present my defense, knowing that you've been a judge over this nation for many years. ¹¹As you can find out for yourself, it hasn't been more than twelve days since I went up to Jerusalem to worship. ¹²No one found me arguing or stirring up the people in the temple, the synagogues, or anywhere in the city. ¹³Nor can anyone prove to you the charges being brought against me. ¹⁴But I do confess this to you: as a follower of the Way, which they call a sect, I do serve our ancestral Godde, trusting everything that's in accordance with the Torah, that's written in the prophets. ¹⁵I hope the same hope in Godde that they do, that there'll be a resurrection of both the just and unjust. ¹⁶So I also always strive to have a blameless conscience before Godde and all people.

¹⁷"Now after several years I returned to my nation to make donations to those who are needy and to present offerings. ¹⁸I was found completing the rite of purification in the temple, without a mob or disturbance. ¹⁹Some Jewish leaders from Asia were there. They should've been here to bring charges before you if they had anything against me. ²⁰Or else these people here should explain what crime they found when I stood before the council, ²¹unless it was this one thing that I cried out among them, 'I'm on trial before you today because of the resurrection of the dead!'"

²²Then Felix, who was well informed about the Way, adjourned the hearing. "When Lysias the commander comes down," he said, "I'll decide your case." ²³He ordered the centurion to guard Paul, but to give him some freedom and not to prevent any of his friends from providing for his needs.

²⁴Several days later Felix came with his Jewish wife Drusilla, summoned Paul, and listened to what he had to say about trust in Christ Jesus. ²⁵As he argued about justice, self-control, and the coming judgment, Felix became frightened. "That's enough for now," he said. "When I have time, I'll summon you." ²⁶At the same time, he was hoping that Paul would offer him a bribe, so he summoned him frequently to talk.

²⁷But after two years had passed, Felix was succeeded by Porcius Festus. Felix left Paul in prison as a favor for the Jewish leaders.

Chapter Twenty-Five

Three days after arriving in the province, Festus went up to Jerusalem from Caesarea. ²The chief priests and the Jewish leaders presented their case against Paul. They begged him ³as a favor to summon Paul to Jerusalem, plotting to kill him on the way. ⁴Festus replied that Paul should be kept at Caesarea, adding

that he intended to go there soon. ⁵“So,” he said, “your leaders should come with me. If the man’s done anything wrong, they should bring charges against him.”

⁶After he stayed with them no more than eight or ten days, he went down to Caesarea. The next day he sat on the judgment seat and ordered Paul to be brought. ⁷When he arrived, the temple authorities who had come down from Jerusalem surrounded him and made many serious charges against him which they couldn’t prove. ⁸Paul defended himself: “I haven’t done anything wrong against the Jewish Torah, or against the temple, or against Caesar.”

⁹But Festus wanted to do a favor for the Jewish leaders. He asked Paul, “Are you willing to go up to Jerusalem and stand trial before me there on these charges?”

¹⁰“I’m standing before Caesar’s judgment seat, where I should be tried,” Paul answered. “I haven’t done anything wrong to the Jewish leaders, as you very well know. ¹¹If I’ve done anything wrong and deserve to die, I won’t resist death; but if none of their charges is true, no one can hand me over to them. I appeal to Caesar!”

¹²After Festus conferred with the council, he replied, “You’ve appealed to Caesar. To Caesar you’ll go!”

¹³Several days later, King Agrippa and Bernice arrived at Caesarea to greet Festus. ¹⁴Since they were staying there several days, Festus explained Paul’s case to the king. “There’s a certain man left in prison by Felix,” he said. ¹⁵“When I went to Jerusalem, the chief priests and the Jewish elders brought charges against him and asked that he be condemned. ¹⁶I told them that it’s not the custom of the Romans to hand over anyone before the accused have met their accusers face to face and have had the chance to defend themselves against the charges. ¹⁷So when they had met here, I didn’t delay, but on the very next day I sat on the judgment seat and ordered the man to be brought in. ¹⁸When his accusers stood up, they didn’t charge him with any of the crimes I was expecting. ¹⁹Instead, they had certain arguments with him about their own religion and about a dead man named Jesus whom Paul claimed was alive. ²⁰Since I was perplexed about how to address this debate, I asked whether he was willing to go up to Jerusalem and stand trial on these charges. ²¹But when Paul made his appeal to be kept in custody and await the Emperor’s decision, I ordered him to be held until I could send him to Caesar.”

²²Agrippa told Festus, “I’d like to hear this man for myself.”

“Tomorrow,” he said, “you’ll hear him.”

²³The next day, Agrippa and Bernice came with great pomp and entered the auditorium with the commanders and the city’s leaders. Then Festus ordered Paul to be brought in.

²⁴“King Agrippa,” Festus started, “and all who are present with us, you see this man against whom the entire crowd of Jewish leaders pressed charges, both in Jerusalem and here, shouting that he shouldn’t be allowed to live any longer. ²⁵But I found that he hadn’t done anything deserving death, and since he himself appealed to the Emperor, I decided to send him. ²⁶But I don’t have anything definite to write to our lord. So I’ve brought him before all of you, and especially before you, King Agrippa, so that as a result of this investigation I may have something to write, ²⁷because it seems to me unreasonable to send a prisoner without specifying the charges against him.”

Chapter Twenty-Six

Agrippa told Paul, “You may speak for yourself.”

So Paul motioned with his hand and presented his defense. ²“I consider myself fortunate, King Agrippa, to present my defense before you today in response to all the charges made against me by the

temple authorities, ³especially since you're so knowledgeable about all the Jewish customs and controversies. So I beg you to hear me out patiently.

⁴"All the temple authorities know how I've lived since my youth, first in my own country and then in Jerusalem. ⁵They've known me for so long, if they're willing to testify, that after the strictest sect of our religion I lived as a Pharisee. ⁶And now I'm standing trial for the hope of the promise Godde made to our ancestors, ⁷which our twelve tribes hope to receive as they earnestly worship day and night. It's because of this hope, Your Majesty, that the temple authorities are bringing charges against me! ⁸Why would any of you find it hard to believe that Godde raises the dead?

⁹"I myself was convinced that I should oppose the name of Jesus of Nazareth by any means necessary. ¹⁰That's just what I did in Jerusalem; on the authority of the chief priests I not only locked up many of the holy ones in prison, I also voted against them when they were put to death. ¹¹Punishing them frequently in one synagogue after another, I tried to make them slander Godde. I was so mad at them that I harassed them even in foreign cities.

¹²"That's why I traveled to Damascus with the authority and commission from the chief priests. ¹³On the way at about noon, Your Majesty, I saw a light from heaven, brighter than the sun, shining around me and my companions. ¹⁴All of us fell down to the ground and I heard a voice telling me in the Hebrew language, 'Saul, Saul, why are you harassing me? It's hard for you to resist my prodding.'

¹⁵"Who are you, Lord?" I asked.

"I'm Jesus, whom you're harassing," the Lord answered. ¹⁶"But get up on your feet, because I've appeared to you to appoint you as a servant and a witness of what you've seen and what I'll reveal to you. ¹⁷I'll rescue you from your people and from the Gentiles. I'm sending you to them ¹⁸to open their eyes, so that they may turn from darkness to light and from the power of the Satan to Godde, so that they may receive forgiveness of wrongdoings and an inheritance among those who are made holy by trust in me."

¹⁹"So, King Agrippa, I wasn't disobedient to the heavenly vision, ²⁰but declared first to those in Damascus, then Jerusalem, and then throughout all Judea and to the Gentiles, that they should change and turn to Godde, doing deeds worthy of change. ²¹That's why the temple authorities seized me in the temple and tried to kill me. ²²To this day Godde has helped me, so I stand here testifying both to great and small, saying nothing but what the prophets and Moses said would happen: ²³that the Christ would suffer, and that by the resurrection from the dead he would be first to proclaim light both to these people and to the Gentiles."

²⁴While Paul was making his defense, Festus loudly interrupted. "Paul, you're crazy!" he said. "Your great learning is driving you mad!"

²⁵"I am not mad, Most Excellent Festus," Paul replied. "I'm telling you what's true and reasonable. ²⁶The king knows about these things, so I can speak freely. I'm convinced that none of these things is hidden from him, because this didn't happen in a corner. ²⁷King Agrippa, do you trust the prophets? I know that you trust."

²⁸Agrippa asked Paul, "Are you trying to make me a Christian in such a short time?"

²⁹"I pray to Godde," Paul replied, "that short time or long, not only you but all who are listening to me today may become what I am, except for these chains."

³⁰The king got up with the governor, Bernice, and those sitting with them. ³¹When they left, they talked to each other. "This man isn't doing anything worthy of death or of imprisonment," they said.

³²Agrippa told Festus, "This man could've been released if he hadn't appealed to Caesar."

Chapter Twenty-Seven

When it was decided that we should sail for Italy, they handed over Paul and some other prisoners to a centurion named Julius who belonged to the Emperor's Cohort. ²We boarded a ship from Adramyttium which was about to sail to ports on the coast of Asia. We put out to sea along with Aristarchus, a Macedonian from Thessalonica. ³The next day we landed at Sidon. Julius treated Paul kindly, allowing him to go to his friends to be cared for. ⁴We put out to sea from there and sailed under the lee of Cyprus because the winds were against us. ⁵After we had sailed across the sea along the coast of Cilicia and Pamphylia, we came to Myra in Lycia. ⁶There the centurion found an Alexandrian ship bound for Italy and put us on board. ⁷We sailed slowly for many days and arrived with difficulty off Cnidus. Since the wind didn't allow us to go any farther, we sailed under the lee of Crete, opposite Salmone. ⁸We sailed past it with difficulty and came to a certain place called Fair Havens, near the city of Lasea.

⁹We had lost so much time that the voyage was now dangerous, since the Day of Atonement had already passed. So Paul warned them, ¹⁰"Friends, I can see that our voyage will be fraught with hardship and great loss, not only of the cargo and the ship, but of our lives too." ¹¹But the centurion paid more attention to the captain and to the owner of the ship than to what Paul said. ¹²Because the harbor wasn't suitable to winter in, the majority decided to set sail from there and try to reach Phoenix if at all possible so we could winter there. It was a harbor of Crete, facing both southwest and northwest.

¹³When a moderate south wind started to blow, they thought they had what they needed, so they weighed anchor and sailed along the coast of Crete. ¹⁴But before long, a strong wind called the Northeaster rushed down from shore. ¹⁵The ship was caught and couldn't head into the wind, so we gave way to it and were driven along. ¹⁶Running under the lee of a small island called Clauda, we were able to secure the lifeboat with some difficulty. ¹⁷They hoisted it and used cables to help reinforce the ship. Fearing that they would run aground on the sandbars of Syrtis, they lowered the sea anchor and so were driven along. ¹⁸We were so violently storm-tossed that the next day they started to throw things overboard. ¹⁹On the third day, they threw the ship's tackle overboard with their own hands. ²⁰When neither sun nor stars appeared for many days and the storm continued to rage, we gave up all hope that we would be rescued.

²¹After they had gone a long time without any food, Paul stood up in the middle of them. "Friends," he said, "you should've listened to me and shouldn't have set sail from Crete; then we could've avoided this damage and loss. ²²But I urge you to cheer up, because not one of you will be lost – only the ship. ²³Last night an angel of the Godde to whom I belong and whom I serve stood by me. ²⁴'Don't be afraid, Paul,' it said. 'You must stand trial before Caesar. Look, Godde has spared all those who sail with you.' ²⁵So cheer up, friends! Because I trust Godde that it will happen just as I've been told. ²⁶But we need to run aground on a certain island."

²⁷Now on the fourteenth night we were being driven across the Adriatic Sea. About midnight the sailors suspected that they were nearing land. ²⁸They took soundings and found twenty fathoms. After sailing a little farther, they took soundings again and found fifteen fathoms. ²⁹Fearing that we would be dashed against the rocks, they threw four anchors from the stern and prayed for daylight. ³⁰In an effort to escape from the ship, the sailors lowered the lifeboat into the sea, pretending that they were going to lower anchors from the bow. ³¹But Paul told the centurion and the soldiers, "Unless they stay in the ship, you can't survive." ³²So the soldiers cut the ropes of the lifeboat and set it adrift.

³³Just before dawn, Paul urged everyone to eat something. "This is the fourteenth day that you've been waiting without food; you haven't eaten anything," he said. ³⁴"So I urge you to take some food. You need it to survive, because none of you will lose a hair from your heads." ³⁵After he said this, he took

some bread, gave thanks to Godde in front of them all, broke it, and started to eat. ³⁶Everyone cheered up and ate some food. ³⁷(Altogether there were two hundred seventy-six of us on the ship.) ³⁸When they had eaten enough, they lightened the ship by throwing the wheat into the sea.

³⁹When it was day, they didn't recognize the land, but they noticed a certain bay with a beach and decided to try to run the ship aground if they could. ⁴⁰Casting off the anchors, they left them in the sea. At the same time they untied the ropes of the rudders. Hoisting the foresail to the wind, they made for the beach. ⁴¹But they struck a reef and ran the vessel aground. The bow got stuck and couldn't move, but the stern started to break up by the force of the waves.

⁴²The soldiers planned to kill the prisoners so none of them could swim away and escape. ⁴³But the centurion, wanting to save Paul, stopped them from carrying out their plan. He ordered that whoever could swim should jump overboard first to go toward the land, ⁴⁴and the rest should follow on planks or some other pieces of the ship. That's how they all escaped safely to the land.

Chapter Twenty-Eight

When we were safely ashore, we learned that the island was called Malta. ²The islanders showed us extraordinary kindness. They kindled a fire and welcomed us all because it was raining and cold.

³Paul gathered a bundle of sticks and laid them on the fire. A viper driven out by the heat fastened itself on his hand. ⁴When the islanders saw the snake hanging from his hand, they said to each other, "This man must be a murderer, because although he escaped from the sea, justice hasn't allowed him to live." ⁵But he shook off the snake into the fire and wasn't hurt at all. ⁶They were expecting him to swell up or suddenly drop dead, but after they waited for a long time and saw nothing unusual happen to him, they changed their minds and said that he was a god.

⁷Now in the neighborhood of that place were lands belonging to Publius, the leader of the island. He welcomed us and entertained us hospitably for three days. ⁸Publius' father lay sick in bed with fever and dysentery. Paul went in to see him, prayed, laid his hands on him, and healed him. ⁹After that the rest of the people on the island who had diseases came and were cured. ¹⁰They honored us with many gifts and when we were getting ready to set sail, they gave us the things we needed.

¹¹After three months, we set sail in an Alexandrian ship which had wintered at the island. It had "The Twin Brothers" as its figurehead. ¹²We put in at Syracuse and stayed there three days. ¹³From there we sailed around and arrived at Rhegium. After one day, a south wind came up, and on the second day we came to Puteoli, ¹⁴where we found sisters and brothers who invited us to stay with them for a week.

So we came to Rome. ¹⁵There the sisters and brothers heard of us and came to meet us as far as The Forum of Appius and The Three Taverns. When Paul saw them, he thanked Godde and took courage.

¹⁶When we arrived in Rome, Paul was allowed to stay by himself with a soldier guarding him.

¹⁷Three days later Paul called together the Jewish leaders. When they had assembled, he told them, "Sisters and brothers, though I hadn't done anything against our people or the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans. ¹⁸When they had examined me, they wanted to release me because I wasn't guilty of any crime deserving death. ¹⁹But when the temple authorities objected, I had no choice but to appeal to Caesar, even though I didn't have anything against my nation. ²⁰So because of this I've asked to see you and to talk with you. It's for the hope of Israel that I'm bound with this chain."

²¹They told him, "We haven't received any letters from Judea about you, nor have any sisters or brothers come to report or say anything evil about you. ²²But we want to hear from you what your views are, because we know this sect is criticized everywhere."

²³When they had scheduled a day for him, many came to him in his guest room. From morning to evening he explained to them his testimony about the Godde's reign, trying to convince them about Jesus both from Moses' Torah and from the prophets. ²⁴Some were convinced by what he said, but others didn't trust. ²⁵They disagreed with each other and left after Paul made this final statement: "The Holy Spirit was right to speak through the prophet Isaiah to your ancestors:

²⁶"Go to this people and say,
"By hearing you will hear,
and will in no way understand;
seeing you will see,
and will in no way perceive;
²⁷for this people's heart has grown callous,
their ears are hard of hearing,
they have closed their eyes;
or else perhaps they may see, even if they don't perceive;
and they may hear, even if they don't understand,
because they don't want to change their ways and be forgiven."

²⁸So I want you to know that Godde's life has been sent to the Gentiles, and they will listen."

³⁰Paul stayed two whole years in his own rented house and welcomed all who were coming to him, ³¹proclaiming Godde's reign and teaching about the Lord Jesus Christ, speaking out unhindered.

To the Romans

Chapter One

From Paul, a bondservant of Christ Jesus, called to be an apostle and set apart for the good news of Godde,²which she promised beforehand through her prophets in the holy Scriptures³regarding her Son, born of the offspring of Bathsheba and David according to the flesh,⁴declared Son of Godde with power according to the Spirit of holiness by resurrection from the dead, Jesus Christ our Lord,⁵through whom we received grace and apostleship to call all the Gentiles to the obedience that comes from trust for his name's sake,⁶including you who are also called to Jesus Christ;⁷to all who are in Rome, beloved of Godde, called to be holy: Grace to you and peace from Godde our Mother and the Lord Jesus Christ.

⁸First, I thank my Godde through Jesus Christ for all of you, because your trust is proclaimed throughout the whole world. ⁹As Godde – whom I serve in my spirit by announcing the good news of her Son – is my witness, I constantly mention you¹⁰in my prayers all the time, asking if somehow by the will of Godde I may be able to come to you at last. ¹¹I long to see you so that I may give you some spiritual gift to strengthen you;¹²that is, so we may be mutually encouraged by each other's trust, both yours and mine.

¹³Now I don't want you to be unaware, sisters and brothers, that I often planned to come to you (but have been prevented so far) so that I might reap some fruit among you, just as I have among the rest of the Gentiles. ¹⁴I have an obligation both to Greeks and to non-Greeks, both to the wise and to the foolish. ¹⁵So, for my part, I'm eager to announce the good news to you who are in Rome too.

¹⁶I'm not ashamed of the good news, because it's Godde's power to give life to everyone who trusts; first the Jews, then the Greeks. ¹⁷It reveals the trustworthiness of Godde's justice which inspires trust. As it is written, "But the just will live by trust."

¹⁸Godde's fury is revealed from heaven against all corruption and injustice of people who unjustly cover up the truth,¹⁹because what can be known about Godde is revealed to them, for Godde revealed it to them. ²⁰Ever since the creation of the world her eternal power and divinity, though invisible, are clearly seen, since they can be understood through the things she made. So they have no excuse,²¹because although they knew Godde, they didn't glorify her as Godde or thank her, but instead their thinking became useless and their ignorant hearts were darkened. ²²Claiming to be wise, they became foolish²³and traded the glory of the immortal Godde for images made to look like mortal women and men, and birds, animals, and reptiles. ²⁴So Godde let them do the corrupt things of their hearts' desire, to degrade their bodies with each other²⁵because they traded Godde's truth for a lie, worshipping and serving the creature rather than the Creator, who is blessed forever! Amen.

²⁶So Godde let them have dishonorable lusts. Even their women traded sexual relations that were natural for them to relations that were contrary to their own natures. ²⁷Similarly their men who would naturally have had sexual relations with women abandoned those relations and burned in their lust toward one another, doing what is shameful with each other and suffering the consequences of their own actions.

²⁸Because they refused to acknowledge Godde, she let them have a degenerate mind and do what is not appropriate. ²⁹They are filled with all injustice, evil, greed, hateful feelings; full of envy, murder, strife, deceit, malice; they're gossipers,³⁰slanderers, Godde-haters, insolent, proud, and boastful. They concoct evil plans and disobey their parents. ³¹They're ignorant, disloyal, heartless, and merciless. ³²They know Godde's just requirements, that those who practice such things deserve death – but they not only do them, they even approve of those who practice them.

Chapter Two

So you have no excuse, friend, when you pass judgment on others. When you pass judgment on another you condemn yourself, because you who pass judgment practice the same things! ²We know that "Godde's judgment against those who practice such things is true." ³Do you think you will escape Godde's judgment, friend, when you do the same things for which you pass judgment on others? ⁴Or do you underestimate the riches of her kindness, mercy, and patience, not realizing that Godde's kindness leads you to change? ⁵But because of your cold and stubborn heart you're only making it worse for yourself in the coming fury when the just judgment of Godde is revealed. ⁶She "will repay everyone according to their deeds": ⁷to those who persevere in good deeds, looking for glory, honor, and immortality, she will give eternal life. ⁸But for those who are selfish, reject the truth, and support injustice, there will be fury and rage. ⁹There will be trouble and distress for everyone who does evil; first the Jews, then the Greeks. ¹⁰But there will be glory, honor, and peace to everyone who does good; first the Jews, then the Greeks. ¹¹There is no favoritism with Godde, ¹²because all who have done wrong without Torah will be lost without Torah, and all who have done wrong under Torah will be judged by Torah. ¹³It isn't those who hear Torah who are just before Godde, but those who follow Torah will be justified. ¹⁴Because when Gentiles who don't have Torah instinctively follow the Torah, they are a Torah to themselves, even though they don't have Torah. ¹⁵They show that the deeds of the Torah are written on their hearts, their consciences bearing witness and their thoughts sometimes accusing them and sometimes excusing them ¹⁶in the day when Godde will judge the secrets of women and men through Jesus Christ according to my good news.

¹⁷But if you call yourself a Jew, take comfort in Torah, and boast in Godde; ¹⁸if you know her will and determine what matters because you're instructed by the Torah; ¹⁹if you're confident that you're a guide of those who don't see, a light to those in darkness, ²⁰an instructor of the foolish, and a teacher of infants, having in the Torah the epitome of knowledge and the truth; ²¹you, then, who teach others, don't you teach yourself? You who proclaim that one should not steal, do you steal? ²²You who say not to be unfaithful, are you unfaithful? You who abhor idols, do you rob temples? ²³You who boast in Torah, do you dishonor Godde by violating the Torah? ²⁴"Godde's name is slandered among the Gentiles because of you," just as it is written. ²⁵Circumcision does have value if you practice Torah, but if you break Torah, your circumcision has become uncircumcision. ²⁶So if the uncircumcised keep the just deeds of the Torah, won't their uncircumcision be counted as circumcision? ²⁷Won't those who are physically uncircumcised and yet fulfill the Torah actually judge you who break the Torah, even though you have it written down and are circumcised? ²⁸For a person isn't a Jew who is one on the outside, nor is true circumcision on the outside, in the flesh; ²⁹rather, a person is a Jew who is one on the inside, and true circumcision is that of the heart – in the spirit, not in writing. They're not praised by women and men, but by Godde.

Chapter Three

What advantage is there, then, in being a Jew? Or what's the value of circumcision?

²Much in every way! First of all, they were entrusted with Godde's words.

³What if some did not trust? Will their lack of trust nullify the trustworthiness of Godde?

⁴Certainly not! Let Godde be true, though every human being false, as it is written:

"That you may be justified in your words,
and prevail in your judgment."

⁵But if our injustice proves the justice of Godde, what can we say? Is it unjust for Godde to pour out punishment? (I'm using human logic).

⁶Certainly not! Otherwise, how could Godde judge the world?

⁷But if Godde's truth increases her glory through my falsehood, why am I still judged as an outsider?

⁸Why not say, as some slanderously report that we say, "Let us do bad things so that good things may come of it?" They're justly judged.

⁹Well, then, are we any better?

Not at all, because we have already charged that both Jews and Greeks are all guilty, ¹⁰as it is written:

"There is no one who is just;
not even one.

¹¹There is no one who understands;
there is no one who seeks Godde.

¹²They have all turned away;
together they have become useless.

There is no one who does good;
no, not even one."

¹³"Their throat is an open grave;
they use their tongues to deceive."

"The poison of vipers is under their lips";

¹⁴"their mouth is full of cursing and bitterness."

¹⁵"They're quick to spill blood;

¹⁶they leave ruin and misery in their paths,

¹⁷and they haven't known the way of peace."

¹⁸"There is no fear of Godde before their eyes."

¹⁹Now we know that whatever the Torah says, it says to those who are under the Torah so that every mouth may be silenced and the whole world may be held accountable to Godde; ²⁰because by deeds of Torah no flesh will be justified before her, for through Torah comes the knowledge of guilt.

²¹But now the justice of Godde has been revealed apart from Torah, though the Torah and the prophets bore witness to it. ²²It's the justice of Godde made available through the trust of Jesus Christ for all those who trust. There's no difference ²³because all are guilty and fallen short of Godde's glory, ²⁴but

are justified freely by her grace through the redemption that is in Christ Jesus. ²⁵Godde offered him as the place of reconciliation through trust in his blood, in order to demonstrate her justice by passing over prior offenses in Godde's mercy. ²⁶This demonstrated her justice at the present time so that she would be just and justify the one who has the trust of Jesus Christ.

²⁷What, then, of boasting?

It's disqualified.

By what torah? Of deeds?

No, but by a torah of trust. ²⁸So we hold that a person is justified by trust apart from deeds of Torah.

²⁹Is Godde the Godde of Jews only?

Isn't she the Godde of Gentiles too? Yes, of Gentiles too, ³⁰since one Godde will justify the circumcised by trust and the uncircumcised through that same trust.

³¹Do we then nullify the Torah through trust?

Certainly not! Rather, we uphold Torah.

Chapter Four

What can we say then? Have we found that Sarah and Abraham are our ancestors according to the flesh? ²Because if Sarah and Abraham were justified by deeds, they have something to boast about. Not before Godde, though, ³because what does the Scripture say? "Sarah and Abraham trusted Godde, and they were counted as just." ⁴Now to anyone who works, the reward is not counted as grace but as something owed. ⁵However, to one who doesn't work but trusts the one who justifies those who are corrupt, their trust is counted as just, ⁶as David also speaks of the blessing on the one whom Godde counts as just apart from deeds:

⁷"Blessed are those whose crimes are forgiven,
whose offenses are forgiven!

⁸Blessed is the one whom the Lady will never hold guilty."

⁹Is this blessing, then, for the circumcised, or for the uncircumcised too? Because we say that "Sarah and Abraham's trust was counted as just." ¹⁰How then was it counted? Was it before or after Abraham was circumcised? It wasn't after, but before! ¹¹He received circumcision as a sign, a seal of the justice that he trusted while he was uncircumcised so that he might be a father of all who trust while uncircumcised, so that they might be counted as just too. ¹²He's also a father of the circumcised who are not only circumcised, but who also live in the trust that our father Abraham had before he was circumcised.

¹³The promise that Sarah, Abraham, and their offspring would inherit the world didn't come through Torah, but through the justice of trust. ¹⁴If those who are of Torah are heirs, trust is voided and the promise is nullified, ¹⁵because the Torah works punishment, but where there is no Torah, there is no

violation. ¹⁶For this reason it comes through trust, so that it may be according to grace and the promise may be guaranteed to all the offspring, not just to those of the Torah, but also to those of the trust of Sarah and Abraham, the parents of us all, ¹⁷as it is written, "I have made you parents of many peoples." This happened in the presence of Godde whom they trusted, the one who gives life to the dead and calls into being things that didn't exist. ¹⁸Hoping against hope, they trusted that they might become "parents of many peoples" according to what had been said, "So will your offspring be." ¹⁹Their trust didn't weaken when they considered Abraham's body having been worn out already (he was about a hundred years old) and the barrenness of Sarah's womb. ²⁰But regarding the promise of Godde, they didn't waver in distrust but grew strong through trust, giving glory to Godde ²¹and being fully convinced that she was able to do what she had promised. ²²As a result, they were "counted as just." ²³Now the words "counted as" were not written just for them, ²⁴but for us too, whom Godde will count as just; we who trust in the one who raised from the dead Jesus, our Lord ²⁵who was handed over for our wrongdoings and was raised for our justification.

Chapter Five

So, having been justified by trust, we have peace with Godde through our Lord Jesus Christ; ²through whom we have gained access by trust into this grace in which we stand; and we boast in the hope of Godde's glory! ³Not only that, but we boast in our oppression too, knowing that oppression produces perseverance; ⁴and perseverance, character; and character, hope; ⁵and hope doesn't disappoint us, because Godde's love has been poured into our hearts through the Holy Spirit who was given to us. ⁶While we were still helpless, at the right time Christ died for those who are corrupt. ⁷Rarely will anyone die for a just person, though someone might actually dare to die for a good person. ⁸But Godde proves her own love toward us in that while we were still outsiders, Christ died for us.

⁹Now that we have been justified by his blood, how much more will we be rescued through him from punishment! ¹⁰Because if, while we were enemies, we were reconciled to Godde through the death of her Son, how much more, having been reconciled, will we gain life through his life! ¹¹Not only that, but we also boast in Godde through our Lord Jesus Christ, through whom we have now received reconciliation.

¹²Wrongdoing came into the world through one human being, and death through wrongdoing; so death spread to all, because all did wrong. ¹³For until Torah, wrongdoing was in the world; but wrongs aren't counted when there's no Torah. ¹⁴But death ruled from Adam until Moses, even over those whose wrongdoings weren't like the violation of Adam, who foreshadowed the coming one.

¹⁵But the gift isn't like the wrongdoing, because if the many died by the wrongdoing of the one, how much more did Godde's grace, and the gift by the grace of the one person, Jesus Christ, overflow to the many! ¹⁶The gift isn't like what came through the one who did wrong, because the judgment following one wrong brought condemnation, but the gift following many wrongs brought justification. ¹⁷For if by the one's wrongdoing, death ruled through that one, how much more will those who receive the abundance of the grace and of the gift of justice rule in life through the one, Jesus Christ! ¹⁸So just as all were condemned through one wrong, so too were all justified to life through one act of justice, ¹⁹because as through the one man's disobedience the many were made wrongdoers, so too through the obedience of the one the many will be made just. ²⁰Torah came in so that the wrongdoing might increase, but where wrongdoing increased, grace increased even more, ²¹so that as wrongdoing ruled in death, so too might grace rule through justice, leading to eternal life through Jesus Christ our Lord.

Chapter Six

What can we say then? Should we continue in wrongdoing so that grace may increase? ²Certainly not! We died to wrongdoing. How could we still live in it? ³Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? ⁴We were buried, then, with him through baptism into death, so that just as Christ was raised from the dead through the glory of the Mother, so we too might live in newness of life. ⁵If we have been united in a death like his, we will share his resurrection too, ⁶knowing that our old humanity was crucified with him so that the body of wrongdoing might be done away with, so that we would no longer be in bondage to wrongdoing – ⁷because whoever has died has been freed from wrongdoing. ⁸But if we died with Christ, we trust that we too will live with him, ⁹knowing that Christ, having been raised from the dead, can't die again. Death doesn't rule over him anymore, ¹⁰because the death he died, he died to wrongdoing once for all; but the life he lives, he lives to Godde. ¹¹So too count yourselves dead to wrongdoing, but alive to Godde in Christ Jesus.

¹²So don't let wrongdoing rule in your mortal body, so that you obey its desires. ¹³Don't offer the parts of your body to wrongdoing to be used for injustice, but offer yourselves to Godde, as those who have been brought from death to life, and offer the parts of your body to Godde to be used for justice. ¹⁴Wrongdoing won't rule over you, because you're not under Torah but under grace.

¹⁵Well, then, should we do wrong, since we're not under Torah but under grace? Certainly not! ¹⁶Don't you know that when you offer yourselves to someone as obedient bondservants, you're bondservants of the one you obey – either of wrongdoing, which leads to death, or of obedience, which leads to justice? ¹⁷But thanks be to Godde that although you were bondservants of wrongdoing, you became obedient from the heart to the pattern of teaching to which you were committed. ¹⁸Having been freed from wrongdoing, you became bondservants of justice. ¹⁹I speak in human terms because of the weakness of your flesh. Just as you offered the parts of your body as bondservants to corruption and to crime upon crime, so now offer your members as bondservants to justice for holiness. ²⁰When you were bondservants of wrongdoing, you were free from justice. ²¹So what fruit did you have then over the things you're now ashamed of? The result of those things is death! ²²But now, having been made free from wrongdoing and having become bondservants of Godde, you have your fruit leading to holiness, and the result is eternal life, ²³because the wages of wrongdoing is death, but the gift of Godde is eternal life in Christ Jesus our Lord.

Chapter Seven

Don't you know, sisters and brothers – because I'm speaking to people who know Torah – that the Torah rules over a person only as long as they live? ²For example, Torah binds married people to each other while they live, but if one of them dies, the other is freed from the Torah concerning their partner. ³So then if, while they're both living, one of them commits to someone else, they would be called unfaithful. But if their partner dies, they are free from the Torah; they are not unfaithful, even though they are committed to someone else. ⁴So, my sisters and brothers, you too died to the Torah through the body of Christ so that you might be committed to another, to the one who was raised from the dead, so that we might bear fruit for Godde. ⁵When we were in the flesh, the errant passions aroused by the Torah worked in the parts of our body to bear fruit for death. ⁶But now we have been freed from the Torah, having died to that which bound us, so that we serve in the newness of the Spirit, not the oldness of the letter.

⁷What can we say then? Is the Torah wrong? Certainly not! But I wouldn't have known wrong if it hadn't been for Torah. I wouldn't have known coveting if the Torah hadn't said, "Do not covet." ⁸But

wrongdoing, seizing an opportunity in the precept, created all kinds of coveting in me, because without Torah, wrongdoing is dead. ⁹Once I was alive without Torah, but when the precept came, wrongdoing sprang to life ¹⁰and I died. I found that the precept for life actually brought death, ¹¹because wrongdoing, seizing an opportunity in the precept, deceived me and through it killed me. ¹²So the Torah itself is holy, and the precept is holy and just and good.

¹³Did what is good, then, become death to me? Certainly not! But wrongdoing, that it might be exposed as such, brought death to me through what is good, so that it might become even worse through the precept. ¹⁴We know that the Torah is spiritual, but I am fleshly, sold under wrongdoing. ¹⁵I don't know what I'm doing, because I don't practice what I want to do; I do what I hate to do. ¹⁶But if I do what I don't want to do, I agree that the Torah is good. ¹⁷So now I'm not the one doing it, but wrongdoing which lives in me. ¹⁸I know that nothing good lives in me – that is, in my flesh – because I want to do what's good, but I can't. ¹⁹I don't do the good I want to do, but I practice the bad things I don't want to. ²⁰But if I do what I don't want to do, I'm not the one doing it, but wrongdoing which lives in me. ²¹So this is what I find about the Torah: When I want to do good, bad is right there with me. ²²I delight in Godde's Torah inwardly, ²³but I see a different torah at work in the parts of my body, waging war against the torah of my mind and making me a prisoner under the torah of wrongdoing which lives in the parts of my body. ²⁴What a miserable person I am! Who will rescue me from the body of this death? ²⁵Thanks be to Godde through Jesus Christ our Lord! So then I myself serve Godde's Torah in my mind, but wrongdoing's torah in my flesh.

Chapter Eight

So now there's no condemnation for those who are in Christ Jesus. ²For the Torah of the Spirit of life in Christ Jesus freed you from the torah of wrongdoing and of death. ³Godde did what the Torah couldn't do, since it was weakened by the flesh. Godde dealt with wrongdoing by sending her own Son in the likeness of errant flesh to condemn wrongdoing in the flesh, ⁴so that the just requirement of the Torah might be fulfilled in those of us who don't live according to the flesh, but according to the Spirit. ⁵Those who live according to the flesh focus on the things of the flesh, but those who live according to the Spirit focus on the things of the Spirit. ⁶The mind focused on the flesh leads to death, but the mind focused on the Spirit leads to life and peace, ⁷because the mind of the flesh is hostile to Godde; for it isn't subject to Godde's Torah, nor can it be. ⁸Those who are in the flesh can't please Godde. ⁹You aren't in the flesh but in the Spirit, since the Spirit of Godde dwells in you. But anyone who doesn't have the Spirit of Christ doesn't belong to him. ¹⁰If Christ lives in you, your body is dead because of wrongdoing, but the Spirit gives life because of justice. ¹¹If the Spirit of the one who raised Jesus from the dead lives in you, she who raised Christ from the dead will give life to your mortal bodies too through her Spirit who lives in you. ¹²So then, sisters and brothers, we aren't obliged to the flesh, to live according to the flesh. ¹³Because if you live according to the flesh, you will die; but if by the Spirit you put to death the practices of the body, you will live. ¹⁴All who are led by the Spirit of Godde are children of Godde. ¹⁵You didn't receive the spirit of bondage leading to fear again, but you received the Spirit of adoption, by whom we cry, "Amma! Mother!" ¹⁶The Spirit herself bears witness with our spirit that we are children of Godde, ¹⁷and if children, then heirs – heirs of Godde and co-heirs with Christ, if in fact we suffer with him so that we may be glorified with him too.

¹⁸I regard that the sufferings of this present time are not worth comparing with the glory that will be revealed to us, ¹⁹because the creation waits in eager expectation for the children of Godde to be revealed. ²⁰For the creation was subjected to futility, not willingly, but because of the one who subjected it, in hope

²¹that the creation itself will be freed from the bondage of decay into the freedom of the glory of the children of Godde. ²²We know that the whole creation groans and suffers the pains of childbirth until now. ²³Not only that, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we eagerly wait for adoption, the redemption of our body. ²⁴In hope we have been given life. But hope that is seen isn't really hope, because who hopes for what is seen? ²⁵But if we hope for what we don't see, we wait for it patiently.

²⁶In the same way, the Spirit helps us in our weakness, because we don't know how to pray as we should. But the Spirit herself intercedes for us with groans that words can't express. ²⁷She who searches the hearts knows the mind of the Spirit, because she intercedes for the holy ones according to Godde's will.

²⁸We know that for those who love Godde all things work together for good, to those who are called according to her purpose. ²⁹She determined beforehand that those whom she foreknew would become like her Son, so that he might be firstborn among many sisters and brothers. ³⁰She called those whom she foreknew, justified those whom she called, and glorified those whom she justified.

³¹What can we say then about these things? If Godde is for us, who can be against us? ³²After all, she didn't spare her own Son, but gave him up for all of us. So why wouldn't she, along with him, give us all things too? ³³Who could bring a charge against Godde's chosen ones? It is Godde who justifies. ³⁴Who is the one who condemns? Is it Christ Jesus who died – or rather, who was raised – and is at the right hand of Godde, who intercedes for us too?

³⁵Who could separate us from the love of Christ? Could oppression, or distress, or harassment, or famine, or poverty, or danger, or sword? ³⁶As it is written:

"For your sake we are killed all day long.
We were counted as sheep to be slaughtered."

³⁷But in all these things, we have more than victory through the one who loved us, ³⁸because I'm convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, ³⁹nor height, nor depth, nor any other creature, will be able to separate us from the love of Godde in Christ Jesus our Lord.

Chapter Nine

I'm telling the truth in Christ, I'm not lying; my conscience bears witness with me in the Holy Spirit ²that I have great sorrow and endless anguish in my heart. ³I could pray that I myself were ostracized from Christ for the sake of my sisters and brothers, my relatives according to the flesh, ⁴the Israelites. Theirs is the adoption, the glory, the covenants, the receiving of the Torah, the temple service, and the promises; ⁵theirs are the ancestors, and Christ is descended from them according to the flesh. May Godde who is over all be blessed forever! Amen.

⁶But it's not as if Godde's word has failed, because not all who are from Israel are actually Israel. ⁷Nor are they all children because they're Sarah's and Abraham's offspring; rather, "Your offspring will be counted through Rebekah and Isaac." ⁸In other words, it isn't the children of the flesh who are children of Godde, but the children of the promise are counted as offspring, ⁹because this is how the promise was worded: "At the right time I will return, and Sarah will have a son." ¹⁰And not only that, but Rebecca too conceived by one person, our father Isaac. ¹¹Before they were even born or had done anything good or

bad – so that the purpose of Godde's election might continue, ¹²not by deeds, but by the one who calls – it was said to her, "The older will serve the younger." ¹³As it is written, "I loved Jacob, but I hated Esau."

¹⁴What can we say then? Is Godde unjust? Certainly not! ¹⁵Because she says to Moses:

"I will have mercy on whom I have mercy,
and I will take pity on whom I take pity."

¹⁶So then it doesn't depend on someone wanting it or running the race, but rather on the one who has mercy – Godde. ¹⁷Because the Scripture says to Pharaoh:

"I raised you up for this reason, so that I might demonstrate my power in you, and so that my name might be proclaimed in all the earth."

¹⁸So then she has mercy on whomever she chooses, and she hardens whomever she chooses.

¹⁹So then you'll ask me, "Why then does she still find fault? Who can resist her will?" ²⁰But who are you, my friend, to talk back to Godde? Will the thing that's molded ask the one who formed it, "Why did you make me like this?" ²¹Doesn't the potter have the right to make out of the same lump of clay one vessel for special use and another for ordinary use? ²²What if Godde, wanting to demonstrate her fury and make her power known, endured with much patience vessels of fury made for destruction ²³so that she might make known the riches of her glory for vessels of mercy, which she prepared beforehand for glory – ²⁴even us, whom she called not only from the Jews, but from the Gentiles too? ²⁵As she also says in Hosea:

"I will call 'my people' those who weren't my people,
and will call her 'beloved' who was not beloved."

²⁶"And in the very place where it was said to them, 'You are not my people,'
they will be called 'children of the living Godde.'"

²⁷Isaiah cries out concerning Israel:

"Even if the number of the children of Israel is like the sand by the sea,
the remnant will be given life,
²⁸because the Lady will quickly carry out her sentence on the earth."

²⁹As Isaiah has said before:

"If the Lady of Hosts hadn't left us offspring,
we would have become like Sodom,
and would have been like Gomorrah."

³⁰What can we say then? That Gentiles, not pursuing justice, nevertheless obtained it, even the justice of trust; ³¹but Israel, pursuing a Torah of justice, didn't arrive at that Torah. ³²Why not? Because it wasn't by trust, but as if it were by deeds. They stumbled over the stumbling stone, ³³as it is written:

"See, I place in Zion a stumbling stone and a rock that will trip people up,

and the one who trusts in it will not be disappointed.”

Chapter Ten

Sisters and brothers, my heart’s desire and prayer to Godde is that Israel will gain life. ²I can bear witness that they have a zeal for Godde, but it isn’t based on knowledge. ³Since they didn’t know Godde’s justice and sought to establish their own justice, they didn’t subject themselves to the justice of Godde. ⁴Christ is the goal of the Torah, resulting in justice for everyone who trusts.

⁵Moses writes about the justice of the Torah, “The one who does these things will live by them.” ⁶But the justice that comes from trust says, “Don’t say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down); ⁷or, ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead.)” ⁸But what does it say?

“The word is near you,
in your mouth, and in your heart”;

that is, the message about trust which we proclaim: ⁹If you confess with your mouth that Jesus is Lord and trust in your heart that Godde raised him from the dead, you will be given life; ¹⁰because one trusts with the heart, resulting in justice; and one confesses with the mouth, resulting in life. ¹¹As the Scripture says, “Whoever trusts in her will not be disappointed,” ¹²because there’s no difference between Jews and Greeks; the same Lady is Lady of all, and enriches all who appeal to her. ¹³“Whoever appeals to the name of the Lady will be given life.”

¹⁴Then how will they appeal to one in whom they haven’t trusted? How will they trust one of whom they haven’t heard? How will they hear without someone proclaiming? ¹⁵And how will they proclaim if they aren’t sent? As it is written, “How beautiful are the feet of those who announce the good news!” ¹⁶But they didn’t all accept the good news, because Isaiah says, “Lady, who has trusted our report?” ¹⁷So trust comes from hearing, and hearing through the message about Christ. ¹⁸But I ask, didn’t they hear? Yes, they did:

“Their voice went out into all the earth,
their words to the ends of the inhabited world.”

¹⁹But I ask, didn’t Israel know? First Moses says:

“I will provoke you to jealousy by those who are not a people;
by a people without understanding I will anger you.”

²⁰Isaiah boldly says:

“I was found by those who weren’t looking for me.
I was revealed to those who didn’t ask for me.”

²¹But to Israel he says, “All day long I reached out my hands to a disobedient and contrary people.”

Chapter Eleven

I ask then, did Godde reject her people? Certainly not! I'm an Israelite too, from the offspring of Sarah and Abraham, of the tribe of Benjamin.² Godde didn't reject her people whom she already knew. Or don't you know what the Scripture says about Elijah? How he pleads with Godde against Israel: ³"Lady, they've killed your prophets, they've torn down your altars; I'm the only one left, and they seek my life."⁴ But how does the divine oracle respond? "I've reserved for myself seven thousand who haven't bowed down to Baal."⁵ So too at the present time, there's a remnant chosen by grace.⁶ And if by grace, then it's no longer by deeds; otherwise grace would no longer be grace.⁷ Well, then, did Israel not obtain what it was looking for? But the chosen ones obtained it, and the rest were hardened,⁸as it is written:

"Godde gave them a spirit of stupor,
eyes that couldn't see and ears that couldn't hear,
to this very day."

⁹And David says:

"Let their table become a snare and a trap,
a scandal and a punishment for them.
¹⁰Let their eyes be darkened so that they can't see,
and let their backs stay bent all the time."

¹¹I ask then, did they stumble so that they might fall? Certainly not! But by their wrongdoing, life has come to the Gentiles, to provoke them to jealousy.¹² Now if their wrongdoing enriches the world, and their loss enriches the Gentiles, how much more their full inclusion?

¹³I'm speaking to you Gentiles. Insofar as I'm an apostle to Gentiles, I extol my ministry¹⁴if somehow I might provoke those who are of my flesh to jealousy and so might give life to some of them.¹⁵ Because if their rejection is the reconciliation of the world, what will their acceptance be if not life from the dead?¹⁶ If the firstfruit is holy, so is the lump. If the root is holy, so are the branches.

¹⁷But if some of the branches were broken off, and you, a wild olive shoot, were grafted in among them to share the rich sap of the root of the olive tree,¹⁸don't boast over the branches. If you do boast, remember that you don't support the root, but the root supports you.

¹⁹So then you'll say, "Branches were broken off so that I could be grafted in."²⁰ That's true. They were broken off because they didn't trust, while you stand firm in trust. Don't be proud, but be afraid,²¹because if Godde didn't spare the natural branches, maybe she won't spare you either.²² Note then the kindness and strictness of Godde: strictness to those who fell, but Godde's kindness to you, if you continue in her kindness; otherwise you will be cut off too.²³ If they don't continue in their distrust, they'll be grafted in too, because Godde is able to graft them in again.²⁴ If you were cut from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will the natural branches be grafted back into their own olive tree?

²⁵So that you don't think you're wiser than you really are, sisters and brothers, I don't want you to be ignorant of this mystery: Part of Israel has been hardened until the full number of the Gentiles has come in,²⁶and so all Israel will be given life. As it is written:

"The Life-Giver will come out of Zion,

and he will turn corruption away from Jacob.

²⁷This is my covenant with them
when I forgive them."

²⁸As far as the good news is concerned, they are enemies for your sake; but as far as election is concerned, they are beloved for the sake of their ancestors, ²⁹because the gifts and the calling of Godde are irrevocable. ³⁰Just as you once disobeyed Godde but have now received mercy because of their disobedience, ³¹so they've now disobeyed too, so that they may now receive mercy too because of the mercy shown to you. ³²Godde has confined everyone to disobedience so that she might have mercy on all.

³³Oh how deep are the riches and wisdom and knowledge of Godde! How unsearchable are her judgments and inscrutable her ways!

³⁴"For who has known the mind of the Lady?
Or who has been her counselor?"

³⁵"Or who has given her anything,
so that they should be repaid?"

³⁶Because from her and through her and to her are all things. To her be the glory forever! Amen.

Chapter Twelve

So I urge you by the mercies of Godde, sisters and brothers, to offer your bodies a living sacrifice, holy and pleasing to Godde, which is your spiritual service. ²Don't allow yourselves to be shaped by this world, but be transformed by the renewing of your mind so that you may determine what Godde's will is –what's good, pleasing, and perfect.

³By the grace that was given to me I say to everyone among you, don't think more highly of yourselves than you ought, but think soberly, according to the measure of trust that Godde has allotted to each; ⁴because just as we have many parts in one body, and all the parts don't have the same function, ⁵so we, who are many, are one body in Christ, and individually parts one of each other. ⁶We have different gifts according to the grace given to us: whether prophecy, in proportion to our trust; ⁷or ministry, in ministering; or the teacher, in teaching; ⁸or the one who encourages, in encouraging; the giver, in generosity; the manager, in diligence; the merciful, in cheerfulness.

⁹Let love be genuine. Abhor the bad; cling to the good. ¹⁰Love each other dearly. Take the lead in honoring each other. ¹¹Don't lack zeal; be on fire with the Spirit, serving the Lady, ¹²rejoicing in hope, enduring oppression, persevering in prayer, ¹³contributing to the needs of the holy ones, practicing hospitality. ¹⁴Bless those who harass you; bless and don't curse. ¹⁵Rejoice with those who rejoice and weep with those who weep. ¹⁶Live in harmony with each other. Don't be proud, but be willing to associate with the humble. Don't be wise in your own estimation. ¹⁷Don't repay anyone evil for evil, but think about what's good in the sight of all people. ¹⁸If it's possible, as far as it depends on you, live in peace with all people. ¹⁹Don't take revenge, beloved, but leave room for Godde's punishment, because it is written, "Vengeance is mine; I will repay, says the Lady." ²⁰So:

"If your enemy is hungry, feed them.

If they're thirsty, give them something to drink;
because by doing this, you'll heap burning coals on their head."

²¹Don't be conquered by evil, but conquer evil with good.

Chapter Thirteen

Let everyone defer to governing authorities, because there's no authority except from Godde, and those that exist have been put in place by Godde. ²So whoever revolts against the authority opposes the direction of Godde, and those who do so will incur judgment. ³Rulers aren't to be feared by those who do right, but by those who do wrong. Do you want to be unafraid of authority? Do what's right, and you'll receive praise, ⁴because they're a minister of Godde to you for good. But be afraid if you do wrong, because they don't carry the sword for no reason; they're a minister of Godde, executing punishment on the wrongdoer. ⁵So you need to defer, not just because of the punishment but because of conscience too. ⁶That's why you pay tribute too, because they're Godde's servants, busy with this very thing. ⁷Give everyone their dues: tribute to the one demanding tribute; tolls to the one demanding tolls; fear to the one demanding fear; honor to the one demanding honor.

⁸Don't owe anyone anything, except to love one another, because whoever loves others has fulfilled the Torah. ⁹"Do not be unfaithful," "Do not murder," "Do not steal," "Do not covet," and any other precept are all summed up in this saying: "Love your neighbor as yourself." ¹⁰Since love doesn't do anything wrong to a neighbor, love is the fulfillment of the Torah.

¹¹Do this, knowing that it's already time for you to wake up from your sleep, because now life is closer than when we first trusted. ¹²Night is almost over; a new day is dawning. So let's throw off the deeds of darkness and put on the armor of light. ¹³Let's live decently, as in daytime, not in carousing and drunkenness, not in promiscuity and lewdness, not in strife and jealousy. ¹⁴But put on the Lord Jesus Christ and don't make any allowance for the flesh and its desires.

Chapter Fourteen

Welcome the one whose trust is uncertain, but not to pass judgment. ²One person trusts that it's okay to eat everything, but the hesitant one eats vegetables. ³Don't let the one who eats despise the one who doesn't eat, and don't let the one who doesn't eat judge the one who eats, because Godde has welcomed them. ⁴Who are you who to pass judgment on someone else's servant? They stand or fall before their own mistress or master. And they will stand, because the Lady has the power to make them stand. ⁵One person regards one day more important than others. Another regards every day the same. Let each be fully convinced in their own mind. ⁶The one who observes the day, observes in honor of the Lady. The one who eats, eats in honor of the Lady, because they give thanks to Godde. The one who abstains, abstains in honor of the Lady, and gives thanks to Godde. ⁷We don't live for ourselves and we don't die for ourselves, ⁸because if we live, we live to the Lady, and if we die, we die to the Lady. So whether we live or die, we belong to the Lady. ⁹For this reason Christ died and lived again so that he might be Lord of the living and the dead. ¹⁰But you, why do you judge your sister or brother? Or why do you despise your sister or brother? All of us will stand before the judgment seat of Godde, ¹¹because it is written:

"As I live," says the Lady, 'every knee will bow to me,
and every tongue will confess to Godde.'"

¹²So then each of us will be accountable to Godde.

¹³So let's not judge each other anymore, but if we want to use judgment, let's not put a stumbling block that could trip up a sister or brother. ¹⁴I know and am convinced in the Lord Jesus that nothing is unclean in itself, but it's unclean to one who counts it as unclean. ¹⁵But if your sister or brother is distressed because of what you eat, you're not living in love anymore. Don't destroy the one for whom Christ died because of what you eat. ¹⁶So don't let your good thing be slandered, ¹⁷because Godde's reign is not eating and drinking, but justice, peace, and joy in the Holy Spirit. ¹⁸The one who serves Christ in these things is pleasing to Godde and approved by women and men. ¹⁹So then, let's pursue what makes for peace and building each other up. ²⁰Don't tear down Godde's work for food's sake. Everything really is clean, but bad for the one who creates a stumbling block by eating. ²¹It's better not to eat meat, drink wine, or do anything else which trips up your sister or brother.

²²Keep your conviction between you and Godde. Blessed is the one who doesn't judge themself because of what they approve. ²³But the one who doubts is condemned if they eat because it doesn't come from trust, and whatever doesn't come from trust is wrong.

Chapter Fifteen

Now we who are strong ought to bear the weaknesses of those who are not strong and not to please ourselves. ²Let each one of us please our neighbor for their good, to build them up, ³because even Christ didn't please himself, as it is written: "The insults of those who insulted you have fallen on me." ⁴Whatever was written before was written to teach us, so that through patience and the encouragement of the Scriptures we might have hope. ⁵May the Godde of patience and of encouragement grant you harmony with each other according to Christ Jesus, ⁶so that together with one voice you may glorify the Godde and Mother of our Lord Jesus Christ.

⁷So welcome each other, just as Christ welcomed you, to the glory of Godde. ⁸Now I say that Christ has become a minister to the circumcision for the truth of Godde, so that he might confirm the promises given to their ancestors ⁹and so that the Gentiles might glorify Godde for her mercy. As it is written:

"So will I praise you among the Gentiles
and sing the praises of your name."

¹⁰Again it says, "Rejoice, you Gentiles, with her people!" ¹¹And again:

"Praise the Lady, all you Gentiles,
and let all the peoples praise her!"

¹²Again, Isaiah says:

"The root of Jesse will come,
the one who rises to rule the Gentiles;
in him the Gentiles will hope."

¹³Now may the Godde of hope fill you with all joy and peace in trusting, so that you may abound in hope by the power of the Holy Spirit.

¹⁴I myself am convinced, my sisters and brothers, that you yourselves are full of goodness, filled with all knowledge, able to instruct each other too. ¹⁵But I have written more boldly to you on some points to remind you, because of the grace that was given to me by Godde ¹⁶to be a minister of Christ Jesus to the Gentiles in the priestly service of the good news of Godde, so that the offering of the Gentiles may be acceptable, made holy by the Holy Spirit. ¹⁷So I boast in Christ Jesus in things regarding Godde. ¹⁸I will not dare to speak of anything except what Christ has done through me for the obedience of the Gentiles, by word and deed, ¹⁹by the power of signs and wonders, in the power of the Spirit of Godde; so that from Jerusalem, and as far around as Illyricum, I have fully demonstrated the good news of Christ. ²⁰I have aspired to announce the good news where Christ was not already known, so that I might not build on another's foundation. ²¹As it is written:

"Those who have never been told about him will see,
And those who haven't heard will understand."

²²So I was often prevented from coming to you, ²³but now that my work is finished in these regions, I've been longing to come to you for many years ²⁴whenever I journey to Spain. I hope to see you while traveling through and to be helped on my way there by you, after I've enjoyed your company for a while. ²⁵But now I'm going to Jerusalem to minister to the holy ones, ²⁶because Macedonia and Achaia were pleased to make a contribution for those who are poor among the holy ones in Jerusalem. ²⁷They were pleased to do it, and they owe it to them, because if the Gentiles have been made partners in their spiritual things, they owe it to them to minister to them in fleshly things too. ²⁸So when I have completed this and have delivered this fruit to them, I will visit you on my way to Spain. ²⁹I know that when I come to you, I'll come with a full measure of the blessing of Christ.

³⁰Now I urge you, sisters and brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle in your prayers to Godde for me, ³¹so that I may be rescued from those who are disobedient in Judea, and that my ministry to Jerusalem may be acceptable to the holy ones. ³²Then I can come to you in joy by the will of Godde and find rest with you. ³³May the Godde of peace be with all of you. Amen.

Chapter Sixteen

I commend to you our sister Phoebe, a deacon of the community at Cenchreae, ²so that you may welcome her in the Lady as holy ones should and help her with whatever she needs, because she has been a patron of many, and of me too.

³Greet Prisca and Aquila, my co-workers in Christ Jesus, ⁴who risked their own necks for my life; I not only thank them, but all the communities of the Gentiles too. ⁵Greet the community that meets in their house too. Greet my beloved Epaenetus, the first person in Asia who trusted Christ. ⁶Greet Mary, who worked hard for you. ⁷Greet Andronicus and Junia, my relatives who were prisoners with me. They're outstanding among the apostles, and they were in Christ before I was. ⁸Greet Ampliatus, my beloved in the Lady. ⁹Greet Urbanus, our co-worker in Christ, and Stachys, my beloved. ¹⁰Greet Apelles, who has been approved in Christ. Greet those who belong to the household of Aristobulus. ¹¹Greet my relative Herodion. Greet those of the household of Narcissus who are in the Lady. ¹²Greet Tryphaena and Tryphosa, workers in the Lady. Greet the beloved Persis who worked hard in the Lady too. ¹³Greet Rufus, chosen in the Lady, and his mother, who has been a mother to me too. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the sisters and brothers with them. ¹⁵Greet Philologus, Julia, Nereus and

his sister, and Olympas, and all the holy ones with them. ¹⁶Greet each other with a holy kiss. All the communities of Christ greet you.

¹⁷Now I urge you, sisters and brothers, to watch out for those who are causing the divisions and scandals which go against the teaching you learned. Keep away from them! ¹⁸Such people don't serve our Lord Christ but their own belly. They deceive the hearts of the innocent by smooth talk and flattery. ¹⁹I rejoice because everyone has heard about your obedience. But I want you to be wise about what is good and innocent about what is evil. ²⁰Soon the Godde of peace will crush the Satan under your feet. May the grace of our Lord Jesus be with you.

²¹My co-worker Timothy greets you, as do my relatives Lucius, Jason, and Sosipater. ²²I, Tertius, who wrote this letter, greet you in the Lady. ²³Gaius, the host of me and the whole community, greets you. The civic manager Erastus greets you, and our brother Quartus.

²⁵Now to the one who is able to strengthen you according to my good news and the proclamation of Jesus Christ, according to the revelation of the mystery which has been kept secret for a long time ²⁶but is now revealed, and by the Scriptures of the prophets, according to the precept of the eternal Godde, made known to all the Gentiles for the obedience of trust; ²⁷to the only wise Godde be the glory forever through Jesus Christ! Amen.

To the Corinthians (1)

Chapter One

From Paul, called to be an apostle of Christ Jesus by Godde's will, and from our brother Sosthenes, ²to the community of Godde which is in Corinth, to those have been made holy in Christ Jesus, called to be holy people, with all who appeal to the name of our Lord Jesus Christ in every place, both their Lord and ours: ³Grace to you and peace from Godde our Mother and the Lord Jesus Christ.

⁴I always thank my Godde for you because of Godde's grace given to you in Christ Jesus, ⁵because in every way you were enriched in him in all speech and all knowledge, ⁶just as the testimony of Christ was strengthened among you ⁷so that you don't lack any spiritual gift as you wait for our Lord Jesus Christ to be revealed. ⁸He'll strengthen you to the end too, beyond reproach in the day of our Lord Jesus Christ. ⁹Godde is trustworthy, who called you into partnership with her Son, Jesus Christ our Lord.

¹⁰Now I beg you, sisters and brothers, in the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be united in mind and purpose. ¹¹Chloe's people have informed me that there are quarrels among you, my sisters and brothers. ¹²What I mean is that each of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," or "I follow Christ." ¹³Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴I'm thankful to Godde that I didn't baptize any of you except Crispus and Gaius, ¹⁵so no one can say that you were baptized in my name. ¹⁶(Oh, I baptized the household of Stephanas too; beyond that, I don't know whether I baptized anyone else.) ¹⁷Christ didn't send me to baptize but to announce the good news—but not with wisdom and eloquence, so that the cross of Christ wouldn't be made void.

¹⁸The message of the cross is foolishness to those who are dying, but to those of us who are being given life it's the power of Godde, ¹⁹because it is written:

"I will destroy the wisdom of the wise,
And I will thwart the learning of the learned."

²⁰Where's the wise person? Where's the scholar? Where's the debater of this age? Hasn't Godde made foolish the wisdom of the world? ²¹Since by Godde's Wisdom, the world through its wisdom didn't know Godde, Godde was pleased to give life to those who trust through the foolishness of our proclamation. ²²Jews ask for signs and Greeks look for wisdom, ²³but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles; ²⁴but to those who are called, both Jews and Greeks, Christ is the power of Godde and the Wisdom of Godde. ²⁵Because Godde's foolishness is wiser than human wisdom, and Godde's weakness is stronger than human strength.

²⁶Look at your own calling, sisters and brothers; not many of you were wise according to the flesh, not many were powerful, and not many were upper-class; ²⁷but Godde chose the foolish of the world so that she might shame those who are wise. Godde chose the weak of the world so that she might shame the strong ²⁸and Godde chose the lowly of the world, the despised, those regarded as nothing, to bring to nothing those who think they're something ²⁹so that no flesh can boast before Godde. ³⁰Because of her you are in Christ Jesus, who became for us Wisdom from Godde, and justice and holiness and redemption ³¹so that, as it is written, "The one who boasts should boast in the Lady."

Chapter Two

When I came to you, sisters and brothers, I didn't come proclaiming Godde's mystery to you with eloquence or wisdom,²because I resolved not to know anything among you except Jesus Christ and him crucified. ³I was with you in weakness, reverence, and much awe. ⁴My message and my proclamation were not with persuasive words of wisdom, but with a demonstration of the Spirit and of power ⁵so that you wouldn't trust in human wisdom but in Godde's power.

⁶We speak wisdom, however, among those who are mature; a wisdom not of this age or of the rulers of this age, who are coming to nothing. ⁷But we speak Godde's Wisdom, hidden in a mystery, which Godde already knew before the ages for our glory. ⁸None of the rulers of this age has known it, because if they knew, they wouldn't have crucified the Lord of glory. ⁹But as it is written:

"What no eye has seen and no ear has heard,
what no human heart has conceived,
is what Godde has prepared for those who love her."

¹⁰But Godde revealed them through the Spirit to us, because the Spirit searches all things, even the deep things of Godde. ¹¹Who knows what someone's thinking except their spirit within? In the same way, no one knows what Godde's thinking except Godde's Spirit. ¹²Now we haven't received the spirit of the world but the Spirit from Godde, so that we might know what was freely given to us by Godde. ¹³We don't speak of these things in words taught by human wisdom, but in words taught by the Spirit, explaining spiritual realities with spiritual words. ¹⁴Now a natural person doesn't welcome the things of Godde's Spirit, because these are foolishness to them, and they can't know them because they're spiritually judged. ¹⁵The spiritual person judges all things but is judged by no one.

¹⁶"For who has known the mind of the Lady?
Who will instruct her?"

But we have Christ's mind.

Chapter Three

Sisters and brothers, I couldn't speak to you as to spiritual people, but as to people of the flesh, infants in Christ. ²I gave you milk to drink, not solid food, because you weren't ready yet. You're still not ready, ³because you're still fleshly. As long as there's jealousy and quarreling among you, aren't you fleshly and living in merely human ways? ⁴When one says, "I follow Paul," and another, "I follow Apollos," aren't you merely human? ⁵Then who is Apollos? And who is Paul? Ministers through whom you trusted, as the Lady assigned to each. ⁶I planted, Apollos watered, but Godde provided the growth. ⁷So neither the one who plants is anything, nor the one who waters, but Godde who provides the growth. ⁸Now the one who plants and the one who waters are one, but each will receive their own reward according to their own labor ⁹because we are Godde's co-workers. You're Godde's field, Godde's building.

¹⁰By the grace Godde has given me, like a wise master carpenter I laid a foundation, and someone else builds on it. But each one should watch out how they build on it ¹¹because no one can lay any other foundation than the one being laid, which is Jesus Christ. ¹²But if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, ¹³the work of each one will be revealed. The day will

shed light on it, because it's revealed with fire, and the fire itself will test the quality of each one's work. ¹⁴If what anyone has built remains, they will receive a reward. ¹⁵If anyone's work is burned up, they will suffer loss. They will be rescued, but as through fire. ¹⁶Don't you all know that you're Godde's temple, and that Godde's Spirit lives in you? ¹⁷If anyone destroys Godde's temple, Godde will destroy them, because Godde's temple is holy, and that's what you are.

¹⁸No one should deceive themselves. If anyone thinks they're wise among you in this age, they should become foolish so that they may become wise, ¹⁹because the wisdom of this world is foolishness with Godde. As it is written, "She catches the wise in their craftiness." ²⁰And again, "The Lady knows the thoughts of the 'wise,' that they're futile." ²¹So no one should boast about people, because all things are yours, ²²whether Paul or Apollos or Cephas or the world or life or death or things present or things to come. All are yours, ²³and you are Christ's, and Christ is Godde's.

Chapter Four

People should think of us as Christ's servants, stewards of Godde's mysteries. ²One requirement of stewards is that they be trustworthy. ³But I don't really care if I'm judged by you or by human judgment. I don't even judge myself, ⁴because I'm not aware of anything against myself. That doesn't justify me, however; the Lord judges me. ⁵So don't judge anything before the time, before the Lord comes. He'll bring to light what's hidden in the darkness and reveal the motives of everyone's hearts, then they'll receive their praise from Godde.

⁶Now I've applied these things to myself and Apollos for you, sisters and brothers, so that through us you might learn the meaning of "Don't go beyond what's written," so that none of you will be arrogant toward each other. ⁷Who makes you different from anyone else? And what do you have that you didn't receive? And if you did receive it, why do you boast as if you haven't received it? ⁸You're already full! You've already become rich! You've become rulers without us! I wish that you really had become rulers so that we might be rulers with you. ⁹I think Godde has put us apostles on display at the end of the procession, like people sentenced to death, because we've become a spectacle to the world, both to angels and humankind. ¹⁰We're fools because of Christ, but you're wise in Christ. We're weak, but you're strong. You're honorable, but we're dishonorable. ¹¹To this present hour we're hungry and thirsty, naked and beaten, homeless. ¹²We work hard with our own hands. When we're cursed, we bless. When we're harassed, we're patient. ¹³When we're slandered, we encourage. We've become the trash of the world, the scum of the earth, up to now.

¹⁴I'm not writing these things to shame you, but to instruct you as my beloved children. ¹⁵Even if you had ten thousand custodians in Christ, you don't have many fathers, because I became your father in Christ Jesus through the good news. ¹⁶So I beg you to be like me. ¹⁷Because of this I sent to you Timothy, my beloved and trustworthy child in the Lady. He'll remind you of my ways in Christ Jesus that I teach everywhere in every community.

¹⁸Now some became arrogant, thinking I'm not coming to you. ¹⁹But I will come to you soon, if the Lady is willing, and I'll find out not only what the arrogant ones are saying, but what power they have. ²⁰Because Godde's reign isn't just talk, but power. ²¹What do you want? Should I come to you with a stick, or with love and a spirit of gentleness?

Chapter Five

It's actually being said that there's promiscuity among you, and a type of promiscuity that's not even found among the Gentiles: Someone has his father's wife! ²And you're proud? Shouldn't you grieve instead, so that the one who's done this might be ostracized? ³For my part, though absent in body I'm present in spirit, and as if I were present I've already judged the one who's done this thing ⁴in the name of our Lord Jesus. When you're gathered together and my spirit is present with the power of our Lord Jesus, ⁵you're to turn over such a person to the Satan for the destruction of the flesh, that his spirit may be rescued in the day of the Lady. ⁶Your boasting isn't good. Don't you know that a little yeast leavens the whole batch of dough? ⁷Clean out the old yeast so you may be a new batch, as you really are unleavened because Christ, our Passover, has been sacrificed. ⁸So let's keep the feast, not with old yeast, the yeast of hateful feelings and evil, but with the unleavened bread of sincerity and truth.

⁹I wrote to you in my letter not to associate with promiscuous people, ¹⁰not at all meaning the promiscuous people of this world or the greedy and swindlers or idolaters, because then you'd have to leave the world. ¹¹But now I'm writing to you not to associate with anyone who's called a sister or brother who's promiscuous or greedy, or an idolater, slanderer, alcohol abuser, or swindler. Don't even eat with such a person. ¹²What business do I have judging outsiders? Don't you judge insiders? ¹³But Godde will judge the outsiders. "Ostracize the evil one from among yourselves."

Chapter Six

If any of you has something against another, do you dare to go to court before the unjust instead of before the holy ones? ²Don't you know that the holy ones will judge the world? And if the world is judged by you, are you incompetent to judge trivial matters? ³Don't you know that we will judge angels? How much more the things of this life! ⁴So if you have to judge the things of this life, do you appoint judges who have no standing in the community? ⁵I say this to shame you. Isn't there even a single person among you who's wise enough to judge between their sisters and brothers? ⁶But sisters and brothers go to court against each other, and that before those who don't trust! ⁷So you're already defeated because you have lawsuits against each other. Why not rather be wronged? Why not rather be defrauded? ⁸But you yourselves do wrong and defraud, and that against your sisters and brothers. ⁹Or don't you know that the unjust won't inherit Godde's reign? Don't be deceived! Neither the promiscuous, nor idolaters, nor the unfaithful, nor male sex workers, nor pedophiles, ¹⁰nor thieves, nor the greedy, nor alcohol abusers, nor slanderers, nor swindlers will inherit Godde's reign. ¹¹That's what some of you used to be, but you were washed, you were made holy, you were justified in the name of the Lord Jesus Christ, and in the Spirit of our Godde.

¹²"All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be mastered by anything. ¹³"Food for the belly, and the belly for food; Godde will bring both it and them to nothing." The body isn't for promiscuity, however, but for the Lord, and the Lord for the body. ¹⁴Godde raised the Lord and will raise us too by her power. ¹⁵Don't you know that your bodies are part of Christ? So should I take the parts of Christ and make them parts of a sex worker? Certainly not! ¹⁶Or don't you know that whoever is joined to a sex worker becomes one body with them? For it says, "The two will become one flesh." ¹⁷But whoever is joined to the Lord is one spirit. ¹⁸Flee promiscuity! "Every offense that can be committed is outside the body," but whoever is promiscuous offends the body itself. ¹⁹Or don't you know that your body is a temple of the Holy Spirit among you, whom you've

received from Godde? You're not your own, ²⁰because you were bought at a price. So glorify Godde in your body.

Chapter Seven

Now about what you wrote: "It's good for people not to touch each other." ²But because of promiscuity, every man should have his own partner and every woman should have her own partner. ³The husband should fulfill his partner and the wife should fulfill her partner. ⁴The wife doesn't have authority over her own body, but her partner does. Likewise, the husband doesn't have authority over his own body, but his partner does. ⁵Don't deprive each other, except by mutual consent for a time, so that you may devote yourselves to prayer, and then come together again so the Satan won't tempt you because of your lack of self-control. ⁶But I say this as a concession, not as a precept. ⁷I actually wish that all people were like me. But everyone has their own gift from Godde; one has this and another has that.

⁸I say to the single and widowed, it's good for them if they remain like me. ⁹But if they don't have self-control, they should marry, because it's better to marry than to burn with passion. ¹⁰To the married I instruct (not I, but the Lord) that they not leave their partner; ¹¹if they do leave, they should either remain single or be reconciled to their partner. ¹²But to the rest I (not the Lord) say, if any brother has a partner who doesn't trust but is content to live with him, he shouldn't leave, ¹³and if a woman has a partner who doesn't trust but is content to live with her, she shouldn't leave, ¹⁴because the husband who doesn't trust is made holy by his partner and the wife who doesn't trust is made holy by her partner. Otherwise your children would be impure, but as it is they're holy. ¹⁵But if the one who doesn't trust leaves, they should separate. The sister or brother isn't obligated in such cases, but Godde has called you in peace. ¹⁶For how do you know, O wife, whether you'll give life to your partner? Or how do you know, O husband, whether you'll give life to your partner?

¹⁷Nevertheless, everyone should live as the Lady has indicated, as Godde has called each one. This is my instruction to all the communities. ¹⁸Was anyone already circumcised when he was called? He shouldn't hide it. Was anyone uncircumcised when he was called? He shouldn't be circumcised. ¹⁹Circumcision is nothing and uncircumcision is nothing, but keeping Godde's precepts is everything. ²⁰Everyone should stay in the status in which they were called. ²¹Were you a bondservant when you were called? Don't let that bother you, but if you get an opportunity to become free, take it! ²²For whoever was a bondservant when they were called in the Lady is the Lady's free person. In the same way, whoever was free when they were called is Christ's bondservant. ²³You were bought with a price, so don't become bondservants of human beings. ²⁴Sisters and brothers, everyone should stay with Godde in whatever status they were in when they were called.

²⁵Now about celibacy, I have no precept from the Lord, but I offer my opinion as one who's trustworthy by the Lord's mercy. ²⁶I think it's good. Because of the present crisis, it's good for a person to remain as they are. ²⁷Are you bound to a partner? Don't seek separation. Are you separated? Don't seek a partner. ²⁸But if you do marry, you haven't done anything wrong. If a celibate person marries, they haven't done anything wrong. Yet they will experience distress in the flesh, and I'd like to spare you that. ²⁹What I'm saying is this, sisters and brothers: The time is short, and from now on, those who have partners should live as if they had none, ³⁰and those who weep, as if they didn't weep; and those who rejoice, as if they didn't rejoice; and those who buy, as though they didn't possess; ³¹and those who use the world, as not using it to the fullest, because the present form of this world is passing away. ³²But I want you to be free of worry. A single man cares about the Lady's business, how he may please the Lady; ³³but a married man cares about the things of the world, how he may please his partner, ³⁴and he's

distracted. The single or celibate woman cares about the Lady's business, so that she may be holy both in body and in spirit. But the married woman cares about worldly business, how she may please her partner. ³⁵I'm saying this for your own good, not to restrict you, but with a view to what's appropriate so you may serve the Lady without distraction.

³⁶But if anyone thinks they're behaving inappropriately toward their fiancée, if they're not as young as they used to be and if it's necessary, they should do what they want. They're not wrong. They should marry. ³⁷But whoever stands firm in their resolve and doesn't have the need, but has their desire under control and has decided not to marry their fiancée, they do well. ³⁸So then, whoever marries their fiancée does well, and whoever doesn't marry their fiancée does better.

³⁹A partner is obligated as long as their partner lives. But if their partner dies, they're free to marry whomever they desire, only in the Lady. ⁴⁰But in my opinion they're happier if they stay as they are, and I think that I have Godde's Spirit too.

Chapter Eight

Now about food sacrificed to idols: We know that "we all have knowledge." Knowledge puffs up, but love builds up. ²If anyone thinks they know anything, they don't yet know as they ought to know. ³But if anyone loves Godde, they're known by her. ⁴So about eating food sacrificed to idols, we understand that "no idol is anything in the world," and that "there's no other Godde but one." ⁵Even if there are ones called goddesses and gods, whether in heaven or on earth – as there really are many goddesses and gods and many ladies and lords – ⁶yet for us there is one Godde, the Mother, from whom are all things and for whom we live; and one Lord, Jesus Christ, through whom are all things and through whom we live.

⁷But not everyone has that knowledge. There are some people who, being used to idols, eat the food as an idolatrous sacrifice, and their weak conscience is defiled. ⁸"Food will not commend us to Godde. We're neither worse off if we don't eat nor better off if we do eat." ⁹But watch out so that this liberty of yours doesn't become a stumbling block to the weak. ¹⁰If anyone with a weak conscience sees you who have knowledge eating in an idol's temple, won't they be tempted to eat food sacrificed to idols? ¹¹So your knowledge destroys your weak sister or brother for whom Christ died! ¹²In this way, by offending your sisters and brothers and wounding their conscience when it's weak, you offend Christ. ¹³So if food causes my sister or brother to stumble, I'll never eat meat again so that I don't cause my sister or brother to stumble.

Chapter Nine

Am I not free? Am I not an apostle? Haven't I seen Jesus our Lord? Aren't you my work in the Lord? ²If I'm not an apostle to others, at least I am to you, because you're the seal of my apostleship in the Lord.

³My defense to those who examine me is this: ⁴Don't we have the right to eat and drink? ⁵Don't we have the right to take a partner along with us, as do the rest of the apostles and the Lord's brothers and Cephas? ⁶Or is it just Barnabas and I who have to work for a living? ⁷What soldier ever serves at their own expense? Who plants a vineyard and doesn't eat its fruit? Or who shepherds a flock and doesn't drink from the flock's milk? ⁸Do I say these things on human authority? Doesn't the Torah say the same thing? ⁹In the Torah of Moses it is written, "Don't muzzle an ox while it treads out the grain." It's not for the oxen that Godde cares, is it? ¹⁰Isn't it because of us that she says it? It was written for us, because whoever plows should plow in hope and whoever threshes should thresh in hope of sharing the crop. ¹¹If we sowed spiritual seed among you, is it too much to ask to reap a material harvest from you? ¹²If

others have the right to expect something from you, don't we even more? But we didn't use this right. Instead, we endure anything rather than hinder the good news of Christ. ¹³Don't you know that those who serve in the temple eat from the things of the temple and those who wait on the altar share what's on the altar? ¹⁴In the same way the Lady instructed that those who proclaim the good news should earn their living from the good news. ¹⁵But I haven't used any of these rights, and I'm not writing these things so that you'll do these things for me, because I'd rather die than allow anyone to make my boast an empty one! ¹⁶If I announce the good news, there's nothing for me to boast about, since I'm compelled; but woe is me if I don't announce the good news! ¹⁷If I do this willingly, I have a reward. But if I don't do this willingly, I have a stewardship entrusted to me. ¹⁸Then what's my reward? That when I announce the good news, I may make the good news available free of charge, so as not to abuse my right in the good news.

¹⁹Though I'm free from all people, I've made myself a bondservant to all people so that I might win over more. ²⁰To the Jews I became as a Jew so that I might win over Jews; to those under Torah, as under Torah though I myself am not under Torah so that I might win over those under Torah; ²¹to those without Torah, as without Torah (though I'm not without Godde's Torah, but with Christ's Torah) so that I might win over those who are without Torah. ²²To the weak I became weak so that I might win over the weak. I've become all things to all people so that by all means I may give life to some. ²³I do all this for the sake of the good news so that I may share in it.

²⁴Don't you know that in a race all the runners run, but only one receives the prize? So run to win. ²⁵Everyone who competes in the games exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. ²⁶So I don't run aimlessly; I don't box pulling punches, ²⁷but I punish my body and bring it into submission so that after proclaiming to others, I myself won't be disqualified.

Chapter Ten

I don't want you to be ignorant, sisters and brothers, that our ancestors were all under the cloud and all passed through the sea. ²They were all baptized into Moses in the cloud and in the sea. ³They all ate the same spiritual food ⁴and all drank the same spiritual drink. They were drinking from a spiritual rock that followed them, and that rock was Christ. ⁵But Godde was not pleased with most of them, because they were scattered in the wilderness. ⁶Now these things have become examples for us so that we shouldn't lust after evil things as they did. ⁷Don't become idolaters either, as some of them did. As it is written:

"The people sat down to eat and drink,
and got up to fool around."

⁸We shouldn't be promiscuous either, as some of them were, and twenty-three thousand fell in one day. ⁹We shouldn't test Christ either, as some of them did, and were killed by the serpents. ¹⁰Don't complain either, as some of them did, and were killed by the destroyer. ¹¹Now these things happened to them as an example, and they were written to instruct us, to whom the ends of the ages have come. ¹²So the one who thinks they're standing should watch out that they don't fall! ¹³No temptation has overtaken you that isn't common to humankind. But Godde is trustworthy; she won't allow you to be tempted beyond what you're able to handle, but with the temptation will make a way out too so that you may be able to endure it.

¹⁴So, my beloved, flee from idolatry. ¹⁵I speak as to thoughtful people. Judge for yourselves what I say. ¹⁶Isn't the cup of thanksgiving for which we give thanks a sharing in the blood of Christ? Isn't the loaf which we break a sharing of the body of Christ? ¹⁷Since there's one loaf, we, who are many, are one body because we all share the one loaf. ¹⁸Consider Israel according to the flesh. Don't those who eat the sacrifices share in the altar? ¹⁹What am I saying then? That food sacrificed to idols is anything, or that an idol is anything? ²⁰No, I'm saying they sacrifice to demons and not to Godde, and I don't want you to become partners with demons. ²¹You can't drink the cup of the Lord and the cup of demons too. You can't take part in the table of the Lord and the table of demons too. ²²Or do we provoke the Lady to jealousy? We're not stronger than she is, are we?

²³"All things are lawful," but not all things are beneficial. "All things are lawful," but not all things build up. ²⁴No one should seek their own good, but the good of others. ²⁵Eat everything sold in the meat market without raising questions of conscience, ²⁶because "the earth is the Lady's, and its fullness." ²⁷If someone who doesn't trust invites you to a meal and you want to go, eat everything that's put in front of you without raising questions of conscience. ²⁸But if anyone says to you, "This was offered to idols," don't eat it because of the one who told you and because of conscience. ²⁹When I say conscience, I don't mean your own, but the other person's, because why should my liberty be judged by another's conscience? ³⁰If I take part with thankfulness, why am I slandered because of that for which I give thanks? ³¹So whether you eat or drink or whatever you do, do everything for Godde's glory. ³²Don't offend Jews, Greeks, or the community of Godde, ³³just as I please all people in everything too, not seeking my own good but the good of the many, so that they may be given life.

Chapter Eleven

Imitate me as I imitate Christ.

²Now I praise you because you remember me in everything and firmly hold the traditions just as I passed them on to you.

³But I want you to know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. ⁴Every man who prays or prophesies with anything on his head shames his head. ⁵But every woman who prays or prophesies with her head unveiled shames her head, because it's the same as having her head shaved. ⁶If a woman isn't veiled, she should cut off her hair. But if it's shameful for a woman to have her hair cut off or her head shaved, she should be veiled. ⁷A man shouldn't have his head veiled since he's the image and glory of God, but the woman is the glory of the man ⁸because the man wasn't made from the woman, but the woman from the man. ⁹The man wasn't created for the woman, but the woman for the man.

¹⁰But the woman should have liberty over her head for this reason: because of the angels. ¹¹The point is that in the Lady, the woman isn't independent of the man, nor is the man independent of the woman, ¹²because just as woman came from man, so a man comes through a woman too, but all things are from Godde. ¹³Judge for yourselves. "Is it appropriate for a woman to pray to Godde unveiled?" ¹⁴Isn't it natural to think that if a man has long hair, it's dishonorable for him, ¹⁵but if a woman has long hair, it's a glory to her? Because her hair has been given to her instead of a veil. ¹⁶But if anyone wants to quarrel, we have no such custom, nor do Godde's communities.

¹⁷Now in the following instructions I don't praise you, because when you come together it's not for the better but for the worse. ¹⁸For first of all, I hear that there are divisions among you when you come

together in the community, and to some extent I believe it. ¹⁹Doubtless there must be schisms among you to show who's right. ²⁰So when you come together you're not really eating the Lord's supper ²¹because when you eat, everyone eats their own supper first. One goes hungry and another gets drunk. ²²What, don't you have houses to eat and drink in? Or do you underestimate Godde's community and shame those who don't have anything? What should I tell you? Should I praise you? I won't praise you about this.

²³What I passed on to you is what I received from the Lord. The night he was handed over, the Lord Jesus took a loaf. ²⁴When he had given thanks he broke it and said, "This is my body for you. Do this in memory of me." ²⁵In the same way he took the cup too after supper and said, "This cup is the new covenant in my blood. Whenever you drink, do it in memory of me." ²⁶Whenever you eat this loaf and drink the cup, you proclaim the Lord's death until he comes.

²⁷So whoever eats the loaf or drinks the Lord's cup in a shameful way will be guilty of the body and the blood of the Lord. ²⁸Everyone should examine themselves before they eat the loaf and drink from the cup, ²⁹because the one who eats and drinks without recognizing the body eats and drinks judgment against himself. ³⁰That's why many of you are weak and sick and a number are asleep. ³¹If we were judging ourselves, we wouldn't be judged; ³²but when we're judged, we're disciplined by the Lady so that we may not be condemned with the world. ³³So then, my sisters and brothers, when you come together to eat, wait for each other. ³⁴If anyone is hungry, they should eat at home so that your coming together won't result in judgment. I'll take care of the other matters whenever I come.

Chapter Twelve

Now about spiritual gifts, sisters and brothers, I don't want you to be ignorant. ²You know that when you were Gentiles, you were led astray and carried away by mute idols. ³So I want you to know that no one speaking by Godde's Spirit can say "Curse Jesus!" and no one can say "Jesus is Lord!" except by the Holy Spirit.

⁴Now there are different kinds of gifts, but the same Spirit, ⁵and different kinds of ministries, but the same Lord. ⁶There are different kinds of work, but the same Godde works all things in everyone. ⁷The manifestation of the Spirit is given to each one for the common good. ⁸To one person a message of wisdom is given through the Spirit, and to another a message of knowledge is given by the same Spirit; ⁹to another trust, by the same Spirit; to another gifts of healings, by the same Spirit; ¹⁰to another, workings of miracles; to another, prophecy; to another, judgment of spirits; to another, different kinds of languages; to another, interpretation of languages. ¹¹But one and the same Spirit works all of these, distributing to each one individually as she desires.

¹²Just as the body is one but has many parts, and all the parts of the body, though many, are one body, so it is with Christ, ¹³because we were all baptized into one body by one Spirit – whether Jews or Greeks, bondservant or free – and were all given the one Spirit to drink. ¹⁴The body is not one part, but many. ¹⁵If the foot says, "Because I'm not a hand, I'm not part of the body," it doesn't for that reason cease to be part of the body. ¹⁶If the ear says, "Because I'm not an eye, I'm not part of the body," it doesn't for that reason cease to be part of the body. ¹⁷If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the smelling be? ¹⁸But now Godde has set each of the parts in the body just where she wanted. ¹⁹If they were all one part, where would the body be? ²⁰As it is, there are many parts, but one body. ²¹The eye can't say to the hand, "I don't have any need for you," or again the head to the feet, "I don't have any need for you." ²²On the contrary, the parts of the body which seem to be weaker are necessary. ²³We give more honor to members of the body we think are less

honorable and treat our less respected members with greater respect,²⁴while our respected members have no such need. Godde put the body together, giving greater honor to the ones who needed it²⁵so that there should be no division in the body, but that the parts should have the same care for each other.

²⁶When one part suffers, all the parts suffer; or when one part is honored, all the parts rejoice.

²⁷Now you are Christ's body, and parts of it individually. ²⁸And Godde has placed in the community first apostles, second prophets, third teachers, then miracles, then gifts of healing, assistance, administration, and different kinds of languages. ²⁹Are all apostles? Are all prophets? Are all teachers? Do all perform miracles? ³⁰Do all have gifts of healing? Do all speak with different languages? Do all interpret? ³¹But strive for the better gifts, and I'll show you the best way by far.

Chapter Thirteen

If I speak with the languages of mortals and of angels,
but don't have love,
I've become a noisy gong
or a clanging cymbal.

²If I have prophecy
and know all mysteries
and all knowledge,
and if I have all trust
so as to move mountains,
but don't have love,
I'm nothing.

³If I give away everything I have
and give over my body that I may boast,
but don't have love,
it does me no good.

⁴Love is patient and kind.
Love isn't jealous.
Love doesn't brag,
isn't arrogant,
⁵isn't rude,
doesn't seek its own interests,
isn't provoked,
doesn't keep track of wrongs;
⁶doesn't rejoice in injustice,
but rejoices in the truth;
⁷bears all things,
trusts all things,
hopes all things,
endures all things.

⁸Love never fails.

But where there are prophecies, they'll be abolished;
or languages will cease;
or knowledge will be abolished.

⁹We know in part
and we prophesy in part,
¹⁰but when completeness comes,
then that which is partial will be abolished.

¹¹When I was a child,
I spoke like a child,
thought like a child,
reasoned like a child.
Now that I've grown up,
I've put away childish things.

¹²Now we see in a mirror, dimly,
but then face to face.
Now I know in part,
but then I'll know fully,
even as I have been fully known too.

¹³But now trust, hope, and love remain,
these three;
and the greatest of these is love.

Chapter Fourteen

Pursue love and strive for the spiritual gifts, but especially that you may prophesy, ²because whoever speaks in another language doesn't speak to women and men but to Godde. No one understands them, but in the Spirit they speak mysteries. ³By contrast, whoever prophesies speaks to women and men to build up, encourage, and comfort. ⁴The one who speaks in another language builds up themself, but the one who prophesies builds up the community. ⁵Sure, I'd like all of you to speak in other languages, but prefer that you prophesy, because the one who prophesies is more important than the one who speaks with other languages – unless they interpret so that the community may be built up.

⁶But now, sisters and brothers, if I come to you speaking in other languages, what good will that do you unless I speak to you with either a revelation or knowledge or prophecy or teaching? ⁷If lifeless instruments like the flute or harp didn't play distinct notes, how will anyone know what song is being played? ⁸If the trumpet didn't make a clear sound, who'd prepare for war? ⁹In the same way, unless you deliver an intelligible message through your language, how will anyone know what's being said? You'd be speaking into the air. ¹⁰It may be true that there are many kinds of voices in the world, but none of them is meaningless. ¹¹So if I don't know the meaning of the voice, I'll be a foreigner to the speaker and they'll be a foreigner to me. ¹²In the same way, since you're zealous for spiritual gifts, be zealous to excel

in building up the community. ¹³So whoever speaks in another language should pray that they may interpret. ¹⁴Because if I pray in another language, my spirit prays, but my mind is unfruitful. ¹⁵What then? I'll pray with my spirit and I'll pray with my mind too. I'll sing with my spirit and I'll sing with my mind too. ¹⁶Otherwise, if you give thanks with just your spirit, how can anyone in the ranks of the uneducated say "Amen" when you give thanks, since they don't know what you're saying? ¹⁷You may be giving thanks well enough, but the other person isn't built up. ¹⁸I thank Godde that I speak with other languages more than all of you. ¹⁹But in the community I'd rather speak five words with my mind to instruct others too than ten thousand words in another language.

²⁰Sisters and brothers, don't be childish in your thinking. Be infants as far as evil is concerned, but be mature in your thinking. ²¹In the Torah it is written:

"In other languages
and by the lips of foreigners
I'll speak to this people.
Even then they won't hear me,"

says the Lady. ²²So other languages are a sign, not for those who trust but for those who don't trust, while prophecy isn't for those who don't trust, but for those who do. ²³So if the whole community comes together and everyone speaks in other languages, and people who are uneducated or who don't trust come in, won't they say you're out of your minds? ²⁴But if everyone prophesies, and someone who doesn't trust or is uneducated comes in, they'll be convicted and held accountable by everyone. ²⁵What's hidden in their heart is revealed so they'll fall down on their face and bow to Godde, declaring that Godde really is among you.

²⁶What then, sisters and brothers? When you come together, each of you has a psalm, a teaching, a revelation, another language, an interpretation. All things should be done for building each other up. ²⁷If anyone speaks in another language, two or three at the most should speak, taking turns, and one should interpret. ²⁸But if there's no interpreter, they should be quiet in the community, speaking to themselves and to Godde. ²⁹Two or three prophets should speak and others should discern. ³⁰But if something is revealed to someone else sitting nearby, the first one should be quiet, ³¹because you can all prophesy one by one so that all may learn and be encouraged. ³²The spirits of the prophets are under the control of the prophets ³³because Godde isn't a Godde of confusion, but of peace, as in all the communities of the holy ones.

³⁴Women should keep quiet in the communities, because they aren't allowed to speak; but they should be submissive, as the Torah says. ³⁵If they want to learn anything, they should ask their own husbands at home, because it's shameful for a woman to speak in the community.

³⁶What? Did the message of Godde originate with you? Or are you the only ones it reached? ³⁷If anyone thinks they're a prophet, or spiritual, they should recognize that what I'm writing to you is the Lady's precept. ³⁸Anyone who doesn't recognize this shouldn't be recognized. ³⁹So then, sisters and brothers, be zealous to prophesy and don't forbid speaking in other languages. ⁴⁰But all things should be done in a decent and orderly way.

Chapter Fifteen

Now I want to remind you, sisters and brothers, of the good news which I announced to you, which you received, in which you've taken your stand, ²and through which you're given life too, if you hold firmly to the message which I announced to you—unless you trusted in vain. ³I passed on to you first of all what I too received: that Christ died for our offenses according to the Scriptures, ⁴that he was buried and that he was raised on the third day according to the Scriptures, ⁵and that he was seen by Cephas, then the twelve. ⁶After that he was seen by over five hundred sisters and brothers at the same time; most of them are still living, but some have fallen asleep. ⁷After that he was seen by James, then by all the apostles, ⁸and last of all by me, like one born at the wrong place at the wrong time. ⁹I'm the least of the apostles – I don't even deserve to be called an apostle because I persecuted Godde's community. ¹⁰But by Godde's grace I am what I am. Her grace wasn't given to me in vain. On the contrary, I worked harder than all of them – yet it wasn't me, but Godde's grace that was with me. ¹¹Regardless of whether it was me or them, this is what we proclaim, and this is what you trusted.

¹²Now if it's proclaimed that Christ has been raised from the dead, how can some of you say that there's no resurrection of the dead? ¹³If there's no resurrection of the dead, Christ hasn't been raised either. ¹⁴And if Christ hasn't been raised, then our proclamation is in vain and your trust is in vain too. ¹⁵We'd be false witnesses of Godde, because we bore witness that Godde raised Christ – whom she apparently didn't raise if the dead aren't really raised. ¹⁶If the dead aren't raised, Christ hasn't been raised either. ¹⁷And if Christ hasn't been raised, your trust is vain and you're still guilty. ¹⁸It would also mean that those who have fallen asleep in Christ have perished. ¹⁹If we've hoped in Christ for this life only, we're to be pitied more than everyone else.

²⁰But now Christ has been raised from the dead, the first fruits of those who've fallen asleep. ²¹Since death came through a human being, the resurrection of the dead came through a human being too. ²²As all die in Adam, all will be made alive in Christ too. ²³But each in turn: Christ the first fruits, then, when he comes, those who are his. ²⁴Then he hands over the reign to Godde the Mother when the end comes, when he's abolished all rule and all authority and power, ²⁵because he must reign until all enemies have been put under his feet. ²⁶The last enemy to be abolished is death, ²⁷because "She put all things under his feet." But when it says "put all things," it's obvious that that doesn't include she who put all things under him. ²⁸When all things have been put under him, then the Son too will himself be put under the one who put all things under him, so that Godde may be all in all.

²⁹Now, what do the people who are baptized for the dead think they're doing? If the dead aren't really raised, why are they baptized for them? ³⁰And why are we in danger every hour? ³¹Sisters and brothers, I swear by my pride in you through Christ Jesus our Lord, I die every day! ³²If I fought with wild beasts, so to speak, at Ephesus, what good is it? If the dead aren't raised, then:

"let's eat and drink,
because we die tomorrow."

³³Don't be deceived: "Bad company corrupts good morals." ³⁴Wake up, be just, and stop doing wrong, because some people don't know Godde. I say this to your shame!

³⁵But someone will ask, "How are the dead raised?" and, "With what kind of body do they come?" ³⁶You fool, what you sow isn't made alive unless it dies. ³⁷And you don't sow the body that will be, but just a seed, maybe of wheat or something else. ³⁸But Godde gives it the body she wants, and to each kind of seed its own body. ³⁹All flesh is not the same; there's one flesh for human beings, another flesh for

animals, another for birds, and another for fish. ⁴⁰There are heavenly bodies and earthly bodies, but the glory of the heavenly is different from that of the earthly. ⁴¹The sun has one glory, the moon another, and the stars another, because one star differs from another star in glory.

⁴²The resurrection of the dead is the same way. It's sown mortal, it's raised immortal; ⁴³it's sown in dishonor, it's raised in glory; it's sown in weakness, it's raised in power; ⁴⁴it's sown a natural body, it's raised a spiritual body. If there's a natural body, there's a spiritual one too. ⁴⁵So it is written, "The first Adam became a living being." The last Adam became a life-giving spirit. ⁴⁶The spiritual isn't first, but the natural, then the spiritual. ⁴⁷The first person was from the earth, earthly; the second person is from heaven. ⁴⁸As was the earthly person, so are those who are earthly; and as is the heavenly person, so are those who are heavenly. ⁴⁹As we've worn the image of the earthly, let's wear the image of the heavenly.

⁵⁰What I'm saying is this, sisters and brothers: Flesh and blood can't inherit Godde's reign, nor can mortality inherit immortality. ⁵¹Listen, I'll tell you a mystery: We won't all sleep, but we'll all be changed ⁵²in a moment, in the blink of an eye, at the last trumpet. The trumpet will blast, the dead will be raised incorruptible, and we'll be changed, ⁵³because what's perishable must put on what's imperishable and what's mortal must put on what's immortal. ⁵⁴When what's perishable has put on what's imperishable and what's mortal has put on what's immortal, then what is written will come true:

"Death has been swallowed up in victory."

⁵⁵"Where, Death, where is your victory?

Where, Death, is your sting?"

⁵⁶The sting of death is wrongdoing, and the power of wrongdoing is the Torah. ⁵⁷But thanks be to Godde who gives us the victory through our Lord Jesus Christ! ⁵⁸So, my beloved sisters and brothers, stand firm, steadfast, always excelling in the Lady's work, knowing that your work in the Lady isn't in vain.

Chapter Sixteen

Now about the collection for the holy ones: Do what I instructed the communities of Galatia to do. ²Every Sunday each of you should set aside some extra money so that no collections have to be made when I come. ³When I arrive, I'll send whomever you approve with letters of commendation to carry your gift to Jerusalem. ⁴If it's appropriate for me to go too, they'll go with me.

⁵I'll come to you after I've passed through Macedonia, because I plan to pass through Macedonia. ⁶But I might stay with you or even spend the winter so that you may send me on my way wherever I go. ⁷I don't want to see you just in passing, but I hope to stay with you for some time, if the Lady permits. ⁸But I'll stay at Ephesus until Pentecost, ⁹because a great and effective door has been opened for me and there are many who oppose me.

¹⁰Now if Timothy comes, see that he has fear nothing to fear while he's with you, because he does the Lady's work like me. ¹¹So no one should look down on him. But send him on his way in peace so that he may come to me, because I'm expecting him back with the sisters and brothers.

¹²Now about the brother Apollos, I strongly begged him to go to you with the sisters and brothers, but he didn't want to go at this time. He'll go when he gets the chance.

¹³Watch out! Stand firm in the faith! Be courageous! Be strong! ¹⁴You should do all things in love.

¹⁵Now I beg you, sisters and brothers – you know how the household of Stephanas is the first fruits of Achaia, and they've devoted themselves to minister to the holy ones – ¹⁶defer to them, and to everyone

who joins in the work and toils. ¹⁷I rejoice in the coming of Stephanas, Fortunatus, and Achaicus, because they've made up for your absence. ¹⁸They've refreshed my spirit and yours. People like them deserve recognition.

¹⁹The communities of Asia greet you. Aquila and Prisca greet you warmly in the Lady, together with the community that meets in their house. ²⁰All the sisters and brothers greet you. Greet one another with a holy kiss.

²¹I, Paul, am writing this greeting with my own hand. ²²If anyone doesn't love the Lord, they should be ostracized. Come, Lord! ²³The grace of the Lord Jesus Christ be with you. ²⁴My love to all of you in Christ Jesus.

To the Corinthians (2)

Chapter One

From Paul, an apostle of Christ Jesus through the will of Godde, and from our brother Timothy, to the community of Godde which is in Corinth, with all the holy ones throughout Achaia: ²Grace to you and peace from Godde our Mother and the Lord Jesus Christ.

³Blessed be the Godde and Mother of our Lord Jesus Christ, the Mother of mercies and Godde of all encouragement ⁴who encourages us in all our distress so that we're able to encourage others in any distress with that same encouragement from Godde. ⁵Just as we share in Christ's sufferings, so we share in the encouragement through Christ. ⁶But if we're distressed, it's for your encouragement and life. If we're encouraged, it's for your encouragement which enables you to endure the same sufferings we suffer. ⁷Our hope for you is steadfast, knowing that since you share in our sufferings, you share in our encouragement too.

⁸We don't want you to be ignorant, sisters and brothers, about the distress we experienced in Asia, how overburdened we were – so much so that we gave up all hope of living. ⁹We felt like we had been sentenced to death, but that was so that we wouldn't trust in ourselves but in Godde who raises the dead. ¹⁰She rescued us from such a deadly fate and will continue to rescue us; we expect that she'll rescue us again ¹¹as you help us out by your prayers, so that many will give thanks for us for the gift given to us because of them.

¹²Now this is what we're proud of: Our conscience bears witness that we've conducted ourselves in the world, and especially toward you, with integrity and Godde's sincerity, not in fleshly wisdom but in Godde's grace. ¹³We're not writing anything to you that you can't read or understand, and I hope you'll understand fully ¹⁴as you've already partly understood us, that you're as proud of us as we are of you in the day of our Lord Jesus.

¹⁵I was so sure of this that I initially planned to come to you so that you might benefit twice; ¹⁶I'd visit you on my way to Macedonia, and again on my way back from Macedonia, then you'd send me on my way to Judea. ¹⁷So did I vacillate after I planned this? Or do I make my plans according to the flesh, so that I'd say "Yes, yes" and "No, no" at the same time? ¹⁸But as Godde is trustworthy, our message to you wasn't "Yes and no" ¹⁹because the Son of Godde, Jesus Christ, whom Silvanus, Timothy, and I proclaimed among you, wasn't "Yes and no"; in him it's always "Yes." ²⁰All of Godde's promises are "Yes" in him. That's why we say "Amen" through him to Godde's glory. ²¹Now Godde establishes us with you in Christ and has anointed us. ²²She also sealed us and gave us the Spirit in our hearts as a down payment.

²³Now as Godde is my witness, the reason I didn't come to Corinth was to spare you. ²⁴Not that we lord it over your trust, but we're co-workers with you for your joy because you stand firm in trust.

Chapter Two

But I made up my mind not to make another sorrowful visit to you, ²because if I cause you grief, who would be left to cheer me up except you whom I've grieved? ³I wrote what I did so that when I came, I wouldn't suffer grief from those who should have made me rejoice. I was confident all of you would share my joy, ⁴because I wrote you out of so much distress and heartfelt agony with so many tears – not to cause you grief, but so that you might know how much I really love you.

⁵Now if anyone has caused grief, they've haven't so much grieved me but to some degree at least (not to overstate it) all of you. ⁶He's been punished enough by the majority, ⁷so you should now forgive

and encourage him so that he won't be swallowed up by excessive grief. ⁸So I beg you to reaffirm your love for him. ⁹This is why I wrote too, to test you so I'd know whether you're obedient in all things. ¹⁰Now anyone you forgive, I forgive too, because if I've forgiven anything, I've forgiven for you in Christ's presence ¹¹so that the Satan might not outsmart us; because we're not ignorant of its schemes.

¹²Now when I came to Troas to announce the good news of Christ, the Lady opened a door for me, ¹³but I had no peace of mind because I couldn't find my brother Titus. So I said good-bye to them and left for Macedonia.

¹⁴But thanks be to Godde, who always leads us in a triumphal procession in Christ and reveals through us the sweet fragrance of her knowledge everywhere. ¹⁵Because we're a sweet fragrance of Christ to Godde among those who are being given life and among those who are perishing; ¹⁶to the latter a stench of death that leads to death, but to the former a sweet fragrance of life that leads to life. Who's up to these things? ¹⁷We're not like so many others, peddling Godde's word for profit, but as people sent from Godde we speak in Christ before Godde with sincerity.

Chapter Three

Are we beginning to commend ourselves again? We don't need letters of commendation to you or from you like some others do, do we? ²You're our letter, written on our hearts for everyone to know and read, ³showing that we delivered you, a letter from Christ written not with ink but with the Spirit of the living Godde, not on tablets of stone but on tablets of human hearts.

⁴We have this confidence through Christ toward Godde. ⁵Not that we're competent in ourselves to claim anything as coming from us, but our competence is from Godde, ⁶who made us competent ministers of a new covenant – not of the letter, but of the Spirit, because the letter kills, but the Spirit gives life.

⁷But if the ministry of death, engraved in letters on stones, came with glory so that the children of Israel couldn't look intently at Moses' face because of its glory, which was temporary, ⁸won't the ministry of the Spirit be even more glorious? ⁹If the ministry of condemnation was glorious, how much more glorious is the ministry of justice! ¹⁰Because what was glorious pales in comparison to the surpassing glory. ¹¹If what was temporary was glorious, how much more glorious is that which is permanent!

¹²Having such a hope, we're courageous – ¹³not like Moses, who veiled his face so that the children of Israel wouldn't be able to see the end of that which was temporary. ¹⁴Their minds were closed, and to this day when they hear the old covenant read, the veil remains, because it's removed only in Christ. ¹⁵To this day, their heart is veiled whenever Moses is read. ¹⁶But whenever anyone turns to the Lady, the veil is removed. ¹⁷Now the Lady is the Spirit, and where the Spirit of the Lady is, there's liberty. ¹⁸And all of us, with unveiled faces seeing the Lady's glory as reflected in a mirror, are being transformed into the same image with increasing glory, which comes from the Lady, the Spirit.

Chapter Four

Since we have this ministry by Godde's mercy, we don't lose heart. ²On the contrary, we've renounced the shameful things that are kept hidden, not living in treachery or distorting Godde's message, but by the manifestation of the truth commanding ourselves to everyone's conscience before Godde. ³Even if our good news is veiled, it's veiled to those who are perishing. ⁴The god of this world has blinded the minds of those who don't trust, to keep them from seeing the light of the good news of the glory of Christ, who is the image of Godde. ⁵What we're proclaiming isn't ourselves, but Jesus Christ as Lord, and

ourselves as your bondservants because of Jesus. ⁶It's the Godde who said, "Light will shine out of darkness," who has shone in our hearts to give the light of the knowledge of Godde's glory in the face of Jesus Christ.

⁷But we have this treasure in clay vessels to show that the unsurpassed power is from Godde and not from us. ⁸We're oppressed on every side, but not crushed; perplexed, but not despairing; ⁹harassed, but not forsaken; struck down, but not destroyed; ¹⁰always carrying around in our body the death of Jesus, so that the life of Jesus may be manifested in our body too. ¹¹We who are alive are always being given over to death because of Jesus, so that the life of Jesus may be manifested in our mortal flesh too. ¹²So then death works in us, but life in you. ¹³But having the same spirit of trust, as it is written, "I trusted, and so I spoke," we trust too, and so we speak; ¹⁴knowing that she who raised the Lord Jesus will raise us with Jesus too, and will present us with you. ¹⁵All this is for your benefit, so that grace, reaching more and more people, may cause thanksgiving to overflow to Godde's glory. ¹⁶So we don't lose heart. Though outwardly we're decaying, yet inwardly we're renewed day by day. ¹⁷Our slight distress, which is temporary, will bring us an eternal glory that outweighs everything else. ¹⁸We're not looking at what's seen, but at what's unseen, because what's seen is temporary, but what's unseen is eternal.

Chapter Five

We know that if the earthly tent we live in is destroyed, we have a building from Godde, an eternal house in heaven, not built with human hands. ²Meanwhile we groan, longing to be clothed with our dwelling from heaven ³so that if we're stripped, we won't be caught naked. ⁴We do groan under the burden of being in this tent, not because we want to be naked, but because we want to be clothed so that what's mortal may be swallowed up by life. ⁵Now she who has prepared us for this very purpose is Godde, the one who has given us the Spirit as a down payment.

⁶So we're always confident, even though we know that while we're at home in the body, we're absent from the Lady; ⁷because we live by trust, not by sight. ⁸We're confident and would rather be absent from our body and at home with the Lady. ⁹So whether we're at home or absent, we make it our goal to please her, ¹⁰because all of us must all be revealed before the judgment seat of Christ so that each one may receive what they deserve for what's been done in the body, whether good or bad.

¹¹Since we respect the Lady, we try to persuade others. What we are is obvious to Godde, and I hope obvious to your consciences too. ¹²We're not commanding ourselves to you again, but giving you an opportunity to take pride in us so that you'll have something to say to those who take pride in appearance and not in heart. ¹³If we're beside ourselves, it's for Godde; if we're in our right minds, it's for you. ¹⁴Christ's love constrains us, because we're convinced that since one died for all, all died. ¹⁵He died for all so that those who live might not live for themselves anymore, but for the one who died and rose again for them.

¹⁶From now on we recognize no one according to the flesh. Even though we've known Christ according to the flesh, we don't know him that way anymore. ¹⁷So if anyone is in Christ, there's a new creation! Out with the old, in with the new! ¹⁸All this is from Godde, who reconciled us to herself through Christ and gave us the ministry of reconciliation; ¹⁹namely, that Godde was in Christ reconciling the world to herself, not counting their wrongdoings against them, and entrusting the message of reconciliation to us. ²⁰So we're Christ's ambassadors, as though Godde were making an appeal through us. We beg you on behalf of Christ: Be reconciled to Godde! ²¹The one who didn't know wrongdoing was sacrificed for us, so that we might become the justice of Godde in him.

Chapter Six

As we work together, we beg you not to receive the Godde's grace in vain,²because she says:

"At the right time I listened to you,
on the day of life I helped you."

See, now is the right time; see, now is the day of life! ³We put no obstacles in anyone's way so that our ministry may not be blamed, ⁴but in everything we've commended ourselves as Godde's ministers: in great endurance, in distress, in hardships, in difficulties, ⁵in beatings, in imprisonments, in riots, in hard work, in sleepless nights, in hunger; ⁶in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, ⁷in the message of truth, in Godde's power; with the weapons of justice in both hands, ⁸in glory and dishonor, in bad report and good report; as authentic, yet regarded as imposters; ⁹as unrecognized, yet renowned; as dying, and see, we live on; as punished, yet not put to death; ¹⁰as grieved, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

¹¹We've spoken freely to you, Corinthians; our heart is wide open. ¹²We haven't shut you out, yet you've shut us out. ¹³Now in return – I speak as to children – open up!

¹⁴Don't be mismatched with those who don't trust, because what does have justice have in common with crime? Or what does light have in common with darkness? ¹⁵What harmony does Christ have with Beliar? Or what does one who trusts have in common with one who doesn't trust? ¹⁶What agreement is there between Godde's temple and idols? Because we're the temple of the living Godde, as Godde said:

"I will dwell with them, and live with them;
and I will be their Godde,
and they will be my people."

¹⁷So:

"Come out from among them
and be separate,"

says the Lady.

"Touch nothing that's impure,
and I'll welcome you."

¹⁸"I'll be a Mother to you,
and you'll be daughters and sons to me,"

says the all-powerful Lady.

Chapter Seven

So having these promises, beloved, let's cleanse ourselves from everything that contaminates flesh and spirit, perfecting our holiness out of respect for Godde.

²Make room for us in your hearts. We've wronged no one, corrupted no one, taken advantage of no one. ³I don't say this to condemn you, because as I've said before, you're in our hearts to live or die together. ⁴I have great confidence in you; I'm very proud of you. I'm greatly encouraged; I'm overcome with joy in all our distress.

⁵Even when we came to Macedonia, our flesh had no rest, but we were harassed in every way: conflicts without, fear within. ⁶But Godde, who encourages the humble, encouraged us by the coming of Titus; ⁷and not only by his coming, but also by the encouragement you gave him. He told us about your longing, your mourning, and your zeal for me, so that I rejoiced even more. ⁸Though my letter grieved you, I don't regret it; though I did regret it, because I saw that my letter grieved you, but just for a while. ⁹Now I rejoice, not because you were grieved, but because you were grieved enough to change; you felt Godde's grief, so that you didn't suffer any harm by us. ¹⁰Godde's grief produces change that leads to life, which leaves no regret; but worldly grief produces death. ¹¹See what eagerness Godde's grief produced in you, what self-defense, indignation, respect, longing, zeal, and vindication! In every way you've demonstrated your innocence in the matter. ¹²So although I wrote that letter, it wasn't for the one that did the wrong or for the one that suffered the wrong, but so that before Godde you could see how eager you are for us. ¹³That's why we're encouraged.

In our encouragement we rejoiced even more with Titus, because his spirit has been refreshed by all of you. ¹⁴If I've boasted to him about anything regarding you, I wasn't disappointed. Just as everything we said to you was true, so our boasting to Titus proved to be true. ¹⁵He's even more fond of you when he remembers how obedient all of you were, how you welcomed him with reverence and awe. ¹⁶I rejoice that in everything I have confidence in you.

Chapter Eight

We want you to know, sisters and brothers, what Godde's grace has accomplished among the communities of Macedonia. ²Despite a great test of oppression, their abundant joy and deep poverty overflowed in the riches of their generosity. ³I assure you that they voluntarily gave as much as they could, and more than they could, ⁴eagerly begging us for the privilege of becoming partners in the ministry to the holy ones. ⁵This was more than we had hoped for! They gave themselves first to the Lady, and then to us through Godde's will. ⁶So we urged Titus to finish what he started among you in this gracious work. ⁷Now as you overflow in everything – in trust, word, knowledge, and in all eagerness, and in your love for us – see that you overflow in this grace too.

⁸I'm not giving you a precept, but testing the sincerity of your love by comparing it with the eagerness of others. ⁹You know the grace of our Lord Jesus Christ; though he was rich, he became poor for you so that you might become rich by his poverty. ¹⁰My opinion is that it's better for you, who started last year not only to do something, but to want to do something, ¹¹to complete it now so that your eagerness may be matched by your completion as you're able. ¹²If the eagerness is there, it's acceptable on the basis of what you have, not on the basis of what you don't have. ¹³This isn't so that others should be relieved while you're distressed, but so that there may be equality. ¹⁴At this time your surplus makes up for their need, so that their surplus may make up for your need too, so that there may be equality. ¹⁵As it is written:

"The one who gathered much had nothing left over,
and the one who gathered little didn't have too little."

¹⁶Thanks be to Godde, who put into Titus' heart the same eager care I have for you. ¹⁷He welcomed our encouragement, and being very eager himself, he went to you voluntarily. ¹⁸We're sending with him the brother whose praise in the good news is known through all the communities. ¹⁹Not only that, but he was appointed by the communities to travel with us with this gracious gift, which we're managing to the glory of the Lady herself, and to show our eagerness. ²⁰Our intent is to avoid any criticism of the way we're managing this abundance. ²¹We're concerned to be honorable, not only before the Lady but before others too. ²²We've sent with them our brother, who's proved eager in many ways many times, now even more so by reason of the great confidence which he has in you. ²³As for Titus, he's my partner and co-worker for you. As for our sisters and brothers, they are the apostles of the communities, the glory of Christ. ²⁴So show them the proof of your love and the reason for our pride in you before the communities.

Chapter Nine

There's no need for me to write to you about the ministry to the holy ones, ²because I know how eager you are. I boast about you to the Macedonians. "Achaia has been prepared since last year," I tell them. Your zeal has stirred up many of them. ³But I've sent the sisters and brothers so that our boasting for you may not be in vain in this case, so that, as I said, you may be prepared, ⁴because if any Macedonians come with me and find you unprepared, we (to say nothing of you) would be disappointed for feeling so confident. ⁵So I thought it was necessary to encourage the sisters and brothers to go on ahead to you and arrange in advance the generous gift that you promised, that it might be ready as a generous gift, not a grudging one.

⁶Hear this: Whoever sows sparingly will reap sparingly, and whoever sows bountifully will reap bountifully. ⁷Each one should give what they've determined in their heart, not grudgingly or under compulsion, because Godde loves a cheerful giver. ⁸And Godde can see to it that you're overflowing with all grace so that, always having everything you need, you may overflow with every good work. ⁹As it is written:

"They have scattered abroad, they have given to those who are poor;
their justice remains forever."

¹⁰Now the one who supplies seed to the farmer and bread for food will multiply your seed and increase the fruits of your justice. ¹¹You'll be enriched in every way so you can be generous, which will make us thankful to Godde, ¹²because the ministry of your service not only makes up for the need of the holy ones, it also overflows with many thanksgivings to Godde. ¹³Because of the test of your ministry they'll glorify Godde because of the obedience of your confession of the good news of Christ, and for the generosity of your contribution to them and to all. ¹⁴They'll pray for you with deep affection because of the surpassing grace Godde has given to you. ¹⁵Now thanks be to Godde for her indescribable gift!

Chapter Ten

Now I, Paul, myself beg you by the gentleness and patience of Christ – I who am humble when I’m with you face-to-face, but confident toward you when I’m absent! ²I beg you, when I’m present don’t make me show how harsh I’m willing to be against those who claim that we’re living according to the flesh. ³Though we live in the flesh, we don’t fight according to the flesh. ⁴The weapons we fight with aren’t fleshly, but use Godde’s powers to tear down fortresses, tearing down arguments ⁵and every pretense rising up against the knowledge of Godde, and we’re taking every thought captive to obey Christ. ⁶We’re ready to avenge all disobedience when your obedience is complete.

⁷Look at what’s right in front of your face. If anyone is persuaded that they are Christ’s, they should remind themselves that we are Christ’s just as much as they are. ⁸Even if I should boast a little too much about the authority which the Lady gave us for building you up and not for tearing you down, I won’t be ashamed. ⁹I don’t want it to look like I want to scare you by my letters. ¹⁰Someone says, “His letters are heavy and tough, but in person he’s weak and his speaking amounts to nothing.” ¹¹Such a person should realize that what we say we’re going to do in our letters while we’re absent is exactly what we’re going to do when we’re present.

¹²We wouldn’t dare to classify or compare ourselves with some of those who commend themselves, but they measure themselves against each other and compare themselves with each other without understanding! ¹³We, however, won’t boast more than we should, but only within the boundaries of the work which Godde gave us, which reaches as far as you. ¹⁴We’re not overextending ourselves, as if we didn’t reach you, because we did get as far as you with the good news of Christ. ¹⁵We didn’t take credit for other people’s work, but hope that as your trust increases, the boundaries of our work among you will greatly expand ¹⁶so that we can announce the good news to the regions beyond you and not boast about what’s already been done in someone else’s work. ¹⁷But “Whoever boasts should boast in the Lady,” ¹⁸because the one who’s approved isn’t the one commanding themselves, but the one whom the Lady commands.

Chapter Eleven

I’d like you to put up with me in a little foolishness. Do put up with me, ²because I’m jealous for you with Godde’s jealousy. I promised you in marriage to one husband, so that I might present you as pure to Christ. ³But I’m afraid that somehow, just as the serpent deceived Adam and Eve by its cunning, your thoughts might be led astray from your simple and pure devotion to Christ. ⁴Because if someone comes proclaiming another Jesus whom we didn’t proclaim, or if you receive a different spirit which you haven’t received, or a different good news which you didn’t accept, you put up with that well enough. ⁵But I don’t think that I’m in the least inferior to these super-apostles. ⁶I may be uneducated in speech, but not in knowledge. We’ve made this very clear to you in every way.

⁷Or did I offend you by humbling myself to exalt you, because I announced Godde’s good news to you free of charge? ⁸I robbed other communities by accepting their support so that I might minister to you. ⁹When I was present with you and in need, I wasn’t a burden on anyone, because when the sisters and brothers came from Macedonia, they supplied for my needs. I kept myself from being a burden to you in any way, and will continue to do so. ¹⁰As Christ’s truth is in me, my boasting will not be silenced in the regions of Achaia. ¹¹Why? Because I don’t love you? Godde knows I do!

¹²I’ll keep on doing what I’m doing so that I may deny any opportunity from those who desire an opportunity to boast that they’re our equals. ¹³Such people are false apostles, deceitful workers,

masquerading as Christ's apostles. ¹⁴And no wonder! Even the Satan masquerades as an angel of light. ¹⁵So it's no surprise if the Satan's ministers also masquerade as ministers of justice. They'll get what they deserve for their deeds.

¹⁶I repeat, no one should take me for a fool. But if you do, then accept me as a fool so that I may boast a little too. ¹⁷In what follows, I don't speak as the Lady would have me speak, but as a fool in this confident boast. ¹⁸Since many boast according to the flesh, I'll boast too. ¹⁹You're so wise that you put up with fools gladly! ²⁰You put up with it if someone enslaves you, devours you, takes advantage of you, looks down on you, or slaps you in the face. ²¹To my shame, I must say that we've been too weak to do that! But if anyone dares to boast – I speak as a fool – I'm just as daring. ²²Are they Hebrews? So am I! Are they Israelites? So am I! Are they the offspring of Sarah and Abraham? So am I! ²³Are they ministers of Christ? I'm talking like I'm out of my mind, but I'm more so! I've worked harder, gone to jail more often, and been beaten countless times, often near death. ²⁴I received thirty-nine lashes from the Jewish leaders five times. ²⁵I was beaten with rods three times. I was stoned once. I was shipwrecked three times. I was adrift in the open sea for twenty-four hours. ²⁶I've been constantly on the move, in danger from rivers, from robbers, from my own people, from Gentiles; in danger in the city, in the wilderness, at sea, among false sisters and brothers; ²⁷in toil and hardship, in many sleepless nights, in hunger and thirst, often without food, in cold and impoverished. ²⁸Besides those things without, there's the pressure within, my concern for all the communities. ²⁹Who's weak without my being weak? Who's caused to stumble without me being incensed?

³⁰If I must boast, I'll boast about my weakness. ³¹The Godde and Mother of the Lord Jesus Christ, she who is blessed forevermore, knows that I'm not lying. ³²In Damascus, the governor under King Aretas was guarding the city of Damascus to arrest me, ³³but I was let down in a basket through a window in the city wall and slipped through his hands.

Chapter Twelve

It's necessary to boast, though not beneficial. But I'll go on to visions and revelations of the Lady. ²I know someone in Christ who, fourteen years ago (whether in the body or out of the body, I don't know; Godde knows), was raptured into the third heaven. ³I know such a person (whether in the body or out of the body, I don't know; Godde knows), ⁴was raptured into Paradise and heard unspeakable words which mortals aren't allowed to repeat. ⁵I'll boast about such a one, but I won't boast about myself except for my weaknesses. ⁶If I wanted to boast, I wouldn't be foolish because I'd be telling the truth; but I hesitate so that no one may think better of me than what they see in me or hear from me ⁷as a result of my unsurpassed revelations. So to keep me from swelling up with pride, a thorn in the flesh was given to me, a messenger of the Satan to torment me, to keep me from swelling up with pride. ⁸I begged the Lady three times to take it away from me, ⁹but she has said to me, "My grace is good enough for you, because power is completed in weakness." So I'll boast all the more gladly about my weaknesses so that the power of Christ may dwell in me. ¹⁰So I'm content in weaknesses, insults, hardships, troubles, and distresses for Christ, because when I'm weak, then I'm powerful.

¹¹I've become foolish, but you made me do it! I should've been commended by you, because I was in no way inferior to the super-apostles, though I'm nothing. ¹²The signs of an apostle were patiently performed among you in signs and wonders and mighty deeds. ¹³How were you inferior to the rest of the communities, except for the fact that I myself wasn't a burden to you? Forgive me for this wrong! ¹⁴See, this is the third time I'm ready to come to you, and I won't be a burden, because I'm not looking for your possessions but for you. After all, the children shouldn't save up for the parents, but the parents

for the children. ¹⁵I'll most gladly spend and be spent for your souls. If I love you more, will you love me less? ¹⁶Is it the case that I didn't burden you myself, but, being crafty, I trapped you by deceit? ¹⁷Did I take advantage of you by anyone I've sent to you? ¹⁸I encouraged Titus to go, and I sent our brother with him. Titus didn't take advantage of you, did he? Didn't we live in the same Spirit, taking the same steps?

¹⁹Have you been thinking all along that we're defending ourselves to you? We're speaking in Christ before Godde. But all things, beloved, are for building you up. ²⁰I'm afraid that I may not find you as I wish when I come, and you may not find me as you wish either; that there may be quarreling, jealousy, rage, rivalries, slander, gossip, conceit and disorder. ²¹I'm afraid that when I come again, my Godde may humble me before you, and I'll grieve for many of those who did wrong earlier and didn't change from the corruption, promiscuity and lewdness which they've practiced.

Chapter Thirteen

This is the third time I'm coming to you. "Every charge must be established by the testimony of two or three witnesses." ²When I was present the second time I warned those who did wrong before and all the rest, and now I warn in advance while absent, that if I come again I won't spare anyone ³since you're looking for proof that Christ speaks through me. He's not weak in dealing with you, but is powerful among you ⁴because he was crucified in weakness, yet lives by Godde's power. In the same way we're weak in him, but we'll live with him by Godde's power toward you.

⁵Test yourselves to see whether you're in the faith. Examine yourselves. Don't you know that Jesus Christ is in you? – unless you fail the test. ⁶But I hope you'll know that we haven't failed the test. ⁷Now we pray to Godde that you don't do anything wrong, not to make us look good but so that you may do what's right, even if we fail the test. ⁸We can't do anything against the truth, but only for the truth. ⁹We rejoice when we're weak and you're strong. We pray for your restoration too. ¹⁰So I write these things while absent, in order that when I'm present I may not have to treat you harshly with the authority which the Lady gave me for building up and not for tearing down.

¹¹Finally, sisters and brothers, rejoice! Be restored, be encouraged, be united in thought, live in peace, and the Godde of love and peace will be with you. ¹²Greet one another with a holy kiss. All the holy ones greet you.

¹³May the grace of the Lord Jesus Christ, the love of Godde, and the partnership of the Holy Spirit be with you all.

To the Galatians

Chapter One

Paul, an apostle – not sent from women or men nor by human authority, but by Jesus Christ and Godde the Mother, who raised him from the dead – ²and all the sisters and brothers who are with me, to the communities in Galatia: ³Grace to you and peace from Godde our Mother and the Lord Jesus Christ, ⁴who gave himself for our offenses to rescue us from this present evil age, according to the will of our Godde and Mother, ⁵to whom be the glory forever and ever! Amen.

⁶I'm surprised that you are so quickly deserting the one who called you in the grace of Christ to a different good news. ⁷It isn't really good news, but some people who are troubling you want to pervert the good news of Christ. ⁸But even if we or an angel from heaven should announce to you any good news other than what we announced to you, let them be ostracized! ⁹As we have already said, I now repeat: If anyone announces to you any good news other than what you received, let them be ostracized!

¹⁰Does it sound as if I'm looking for human approval, or Godde's approval? Or am I trying to be a people-pleaser? If I were still a people-pleaser, I wouldn't be a bondservant of Christ.

¹¹I want you to know, sisters and brothers, that the good news I announced is not from human beings. ¹²I didn't receive it from human beings, nor was I taught it, but I received it through a revelation of Jesus Christ.

¹³You've heard of my earlier life in Judaism, how violently I harassed the community of Godde and tried to destroy it. ¹⁴I advanced in Judaism beyond many people of my generation, being much more zealous for the traditions of my ancestors. ¹⁵But when Godde, the one who chose me from my mother's womb and called me through her grace, was pleased ¹⁶to reveal her Son in me so that I might announce the good news of him among the Gentiles, I didn't consult with flesh and blood right away, ¹⁷nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, then returned to Damascus.

¹⁸Then after three years I went up to Jerusalem to visit Cephas, and stayed with him fifteen days. ¹⁹But I didn't see any other apostle except James, the Lord's brother. ²⁰Now about what I write to you, as Godde is my witness, I'm not lying! ²¹Then I went to the regions of Syria and Cilicia. ²²The communities of Judea that are in Christ didn't know my face. ²³They only heard: "The one who used to harass us is now announcing the good news of the faith that he once tried to destroy." ²⁴And they glorified Godde because of me.

Chapter Two

Fourteen years later I went up to Jerusalem again with Barnabas, taking Titus along too. ²I went up because of a revelation and presented to them the good news which I proclaim among the Gentiles, but I did it in a private meeting with those who were respected in order to be sure that I was not running, or had been running, the race in vain. ³But not even Titus, who was with me, was compelled to be circumcised – even though he was a Greek! ⁴This was because of the false sisters and brothers who were secretly brought in. They crept in to spy on the freedom we have in Christ Jesus, so that they might enslave us. ⁵We did not submit to them even for one hour, so that the truth of the good news might continue with you. ⁶But those who were respected (I don't really care what they were because Godde doesn't show favoritism) – they had nothing for me to add. ⁷On the contrary, they saw that I had been entrusted with the good news for the uncircumcision, just as Peter had been with the good news for the circumcision, ⁸because she who sent Peter as an apostle to the circumcised also sent me to the Gentiles.

⁹When they recognized the grace that was given to me, James, Cephas, and John, who were seen as pillars, gave me and Barnabas the right hand of partnership so that we should go to the Gentiles and they to the circumcised. ¹⁰The only thing they asked us to do was to remember those who are poor—the very thing I was already eager to do!

¹¹But when Cephas came to Antioch, I opposed him to his face because he was clearly wrong. ¹²Before certain people came from James, he would eat with the Gentiles. But when they came, he drew back and separated himself because he was afraid of those who advocate circumcision. ¹³And the other Jews joined him in his hypocrisy, so that even Barnabas was carried away by their hypocrisy. ¹⁴But when I saw that they weren't living in the truth of the good news, I said to Cephas in front of them all, "If you – a Jew – live like the Gentiles and not like a Jew, how can you compel the Gentiles to live like Jews?"

¹⁵We're Jews by nature, not Gentile outsiders, ¹⁶yet we know that no one is justified by deeds of Torah but through the trust of Jesus Christ. And we believed in Christ Jesus so that we might be justified by the trust of Christ, not by deeds of Torah, because no one will be justified by deeds of Torah. ¹⁷But if, in seeking to be justified in Christ, we ourselves were found to be outsiders too, is Christ then a minister of exclusion? Certainly not! ¹⁸Because if I build back up what I tore down, I prove that I'm a wrongdoer. ¹⁹For through Torah I died to Torah so that I might live to Godde. I have been crucified with Christ, ²⁰and it is no longer I who live, but Christ who lives in me. The life which I now live in the flesh I live by the trust of the Son of Godde, who loved me and gave himself up for me. ²¹I don't set aside the grace of Godde, because if justice comes through Torah, then Christ died for nothing!

Chapter Three

You oblivious Galatians! Who has you spellbound? Before your very eyes Jesus Christ was clearly portrayed as crucified! ²Just tell me this: Did you receive the Spirit by deeds of Torah, or by hearing the message that leads to trust? ³Are you so oblivious? Having started with the Spirit, are you now ending with the flesh? ⁴Did you go through so much for nothing? Surely it meant something! ⁵Does Godde give you the Spirit and do mighty deeds among you by deeds of Torah, or by the message of trust?

⁶Just as Sarah and Abraham "trusted Godde and were counted as just," ⁷so you should know that those who trust are children of Sarah and Abraham. ⁸Foreseeing that Godde would justify the Gentiles by trust, the Scripture announced the good news beforehand to Sarah and Abraham: "All the Gentiles will be blessed in you." ⁹So those who trust are blessed with Sarah and Abraham, who trusted.

¹⁰Those who rely on deeds of Torah are condemned, because it is written, "Everyone who doesn't continue to do all the things that are written in the book of the Torah are condemned." ¹¹Now it's obvious that no one is justified by Torah before Godde, because "The just will live by trust." ¹²The Torah is not based on trust; rather, "Whoever does these things will live by them." ¹³Christ redeemed us from the condemnation of the Torah, being condemned for us – because it is written, "Everyone who hangs on a tree is condemned" – ¹⁴in order that the blessing of Sarah and Abraham might come to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through trust.

¹⁵Sisters and brothers, speaking in human terms, when someone's covenant has been confirmed, no one voids it or adds to it. ¹⁶Now the promises were made to Sarah and Abraham and their offspring. Scripture doesn't say, "To offsprings," as in many people, but "To your offspring," as in one person, who is Christ. ¹⁷Here's my point: Torah, which came four hundred thirty years later, does not annul a covenant ratified beforehand by Godde, so as to nullify the promise. ¹⁸Because if the inheritance is based on Torah, it is no longer based on a promise; but Godde has granted it to Sarah and Abraham by a promise.

¹⁹Why then the Torah? It was provided because of violations, until the offspring should come to whom the promise had been made. The Torah was given by angels through a mediator. ²⁰Now a mediator is not needed for just one party, but Godde is one. ²¹Is the Torah then against the promises of Godde? Certainly not! Because if a torah had been provided which could give life, then justice really would have come through Torah. ²²But the Scripture confined all things under wrongdoing so that what was promised by the trust of Jesus Christ might be given to those who trust.

²³Before trust came, we were kept in custody under Torah, confined for the trust which would later be revealed. ²⁴So the Torah was our custodian until Christ came, so that we might be justified by trust. ²⁵But now that trust has come, we are no longer under a custodian, ²⁶because in Christ Jesus you are all children of Godde through trust. ²⁷For all of you who were baptized into Christ have put on Christ. ²⁸There is no longer Jew nor Greek, no longer bondservant nor free, no longer male and female, because you are all one in Christ Jesus. ²⁹If you belong to Christ, then you are Sarah and Abraham's offspring and heirs according to promise.

Chapter Four

I'm saying that as long as the heir is a child, they're no different from a bondservant, even though they're owner of all; ²but they're under guardians and stewards until the time designated by their parent. ³In the same way, when we were children, we were detained by the elemental powers of the world. ⁴But when the time was right, Godde sent her Son, born of a woman, born under the Torah, ⁵in order to redeem those who were under the Torah, so that we might be adopted as children. ⁶And because you are children, Godde sent the Spirit of her Son into our hearts, crying, "Amma, Mother!" ⁷So you are no longer a bondservant, but a child; and if a child, then an heir of Godde through Christ.

⁸Since you did not know Godde at that time, you were detained by those who are not by nature goddesses and gods. ⁹But now that you have come to know Godde – or, rather, to be known by Godde – why are you turning again to the weak and worthless elemental powers? Do you want to be detained all over again? ¹⁰You observe days, months, seasons, and years. ¹¹I'm afraid for you, that maybe my work for you has been for nothing.

¹²I beg you, sisters and brothers, become like me, because I became like you. You have done me no wrong, ¹³but you know that it was because of my illness that I announced the good news to you the first time. ¹⁴Though my condition was a trial to you, you didn't despise or reject me, but you welcomed me as an angel of Godde, even as Christ Jesus. ¹⁵What has happened to your blessings? I'm sure that, if it were possible, you would have plucked out your eyes and given them to me! ¹⁶Have I become your enemy by telling you the truth? ¹⁷They are zealous for you, but for no good. What they want to do is to alienate you so you will be zealous for them. ¹⁸It's fine to be zealous for a good cause, and not only when I'm there with you. ¹⁹My dear children, for whom I am again in the pains of childbirth until Christ is formed in you—²⁰how I wish I were there with you now and could change my tone, because I am perplexed about you!

²¹Tell me, you who want to be under the Torah, don't you listen to the Torah? ²²It is written that Abraham had two sons, one by Hagar, the maidservant, and one by Sarah, the free woman. ²³However, Hagar's son was born according to the flesh, but Sarah's son was born as a result of the promise. ²⁴This is an allegory. There are two covenants: Hagar represents the covenant from Mount Sinai, bearing children to bondage. ²⁵Now Sinai is a mountain in Arabia which corresponds to present-day Jerusalem, because she is in bondage with her children. ²⁶But the Jerusalem that is above is free, and she is our mother, ²⁷because it is written:

"Rejoice, you barren who don't have children!
 Break out and shout, you who don't feel the pains of childbirth,
 because the deserted woman will have more children than the woman who has a husband."

²⁸Now you, sisters and brothers, are children of promise, like Isaac. ²⁹At that time the one who was born according to the flesh harassed the one who was born according to the Spirit, as it is now. ³⁰But what does the Scripture say? "Throw out Hagar and her son, because he will not share the inheritance with Sarah's son." ³¹So then, sisters and brothers, we are not Hagar's children, but Sarah's children.

Chapter Five

Christ freed us for this freedom, so stand firm and don't be entangled again with a yoke of bondage. ²Listen, I, Paul, am telling you that if you are circumcised, Christ will be of no value to you. ³I assure you again that everyone who is circumcised is obliged to do the whole Torah. ⁴Those of you who are being justified by the Torah are alienated from Christ; you have fallen from grace. ⁵But by trust we wait eagerly through the Spirit for the hope of justice, ⁶because in Christ Jesus neither circumcision nor uncircumcision amounts to anything, only trust working through love.

⁷You were running a great race! Who kept you from being persuaded by the truth? ⁸Such persuasion isn't from the one who calls you. ⁹A little yeast leavens the whole batch of dough. ¹⁰I'm confident about you in the Lady that you will not think otherwise. But whoever is troubling you will be judged, whoever they are. ¹¹But sisters and brothers, if I still proclaim circumcision, why am I still being harassed? Then the offense of the cross has been abolished. ¹²I wish that those who trouble you would castrate themselves!

¹³You, sisters and brothers, were called to freedom. Only don't use your freedom to indulge the flesh, but to serve each other through love. ¹⁴For the whole Torah is summed up in one statement: "Love your neighbor as yourself." ¹⁵But if you bite and devour each other, watch out that you don't destroy each other.

¹⁶Live by the Spirit, I'm saying, and you won't gratify the desires of the flesh. ¹⁷For what the flesh desires is contrary to the Spirit, and the Spirit is contrary to the flesh; they oppose each other to keep you from doing what you want. ¹⁸But if you are led by the Spirit, you are not under the Torah. ¹⁹Now the deeds of the flesh are obvious: promiscuity, corruption, lewdness, ²⁰idolatry, drug abuse, hatred, strife, jealousy, rage, rivalries, divisions, schisms, ²¹envy, drunkenness, carousing, and the like. I'm warning you, as I warned you before, that those who do such things will not inherit Godde's reign.

²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trust, ²³gentleness, and self-control. There is no law against such things. ²⁴Those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵If we live by the Spirit, let's be guided by the Spirit too. ²⁶Let's not become conceited, provoking and envying each other.

Chapter Six

Sisters and brothers, if anyone is found to be at fault, you who are spiritual should restore them in a spirit of gentleness, watching out so that you aren't tempted too. ²Bear one another's burdens; in this way you will fulfill the Torah of Christ. ³Because if anyone thinks they're something when they're nothing, they deceive themselves. ⁴But let everyone test their own work, and then they can take pride in themselves

without comparing themselves to someone else, ⁵because everyone will bear their own burden. ⁶But let the one who is taught the message share all good things with the one who teaches. ⁷Don't be deceived: Godde is not mocked, because a person will reap whatever they sow. ⁸The one who sows to their own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit. ⁹Let's not become weary of doing good, because we'll reap at harvest time if we don't give up. ¹⁰So as often as we have the chance, let's do good to everyone, especially to the family of the faith.

¹¹See what large letters I use when I write to you with my own hand! ¹²Those who want to look good in the flesh compel you to be circumcised just so that they may not be harassed for the cross of Christ, ¹³because even those who are circumcised don't keep Torah themselves, but they want you to be circumcised so that they may boast in your flesh. ¹⁴But far be it from me to boast of anything except the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. ¹⁵For neither circumcision nor uncircumcision is anything, but a new creation is everything! ¹⁶Peace and mercy to all who live by this rule, and to the Israel of Godde. ¹⁷From now on, let no one cause me any trouble, because I bear the marks of Jesus on my body.

¹⁸May the grace of our Lord Jesus Christ be with your spirit, sisters and brothers. Amen.

To the Ephesians

Chapter One

Paul, an apostle of Christ Jesus by Godde's will, to the holy ones who are in Ephesus and are trustworthy in Christ Jesus: ²Grace to you and peace from Godde our Mother and the Lord Jesus Christ.

³Blessed be the Godde and Mother of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms in Christ, ⁴just as she chose us in him before the foundation of the world to be holy and without fault before her. In love ⁵she determined beforehand to adopt us as her children through Jesus Christ, in accordance with the good pleasure of her will, ⁶to the praise of her glorious grace, which she freely bestowed on us in the Beloved. ⁷In him we have redemption through his blood, the forgiveness of our wrongdoings, in accordance with the riches of her grace ⁸that she lavished on us. With all wisdom and understanding, ⁹she made known to us the mystery of her will, in accordance with her good pleasure that she offered in him ¹⁰to manage in the fullness of time – to sum up all things in Christ, things in heaven and things on the earth. In him ¹¹too we were chosen. She determined this beforehand in accordance with her purpose. She does everything in accordance with the counsel of her will, ¹²so that we who first hoped in Christ should praise her glory. ¹³In him you too – when you heard the message of truth, the good news of your life, and trusted in him – were sealed with the promised Holy Spirit, ¹⁴who is a pledge of our inheritance until the redemption of those who are Godde's. Praise her glory!

¹⁵For this reason, since I've heard of your trust in the Lord Jesus and your love for all the holy ones, ¹⁶I haven't stopped giving thanks for you, remembering you in my prayers. ¹⁷I pray that the Godde of our Lord Jesus Christ, the Mother of glory, may give to you a spirit of wisdom and revelation in her knowledge. ¹⁸I pray that the eyes of your heart may be enlightened so that you may know what is the hope to which you've been called, what are the riches of the glory of her inheritance in the holy ones, ¹⁹and what is the incomparable greatness of her power toward us who trust, in accordance with the working of the might of her strength. ²⁰She worked this power in Christ when she raised him from the dead and seated him at her right hand in the heavenly realms, ²¹far above all rule and authority, power and dominion, and every name being invoked, not only in this age, but in the age to come too. ²²She put all things under his feet and appointed him head over all things for the community, ²³which is his body, the fullness of the one who fills all in all.

Chapter Two

You were dead in your wrongdoings and offenses ²in which you once lived when you followed the ways of this world, in accordance with the ruler of the power of the air, the spirit now at work in the children who are disobedient. ³All of us too once lived among them in the desire of our flesh, doing the will of our flesh and minds. By nature we deserved punishment, just like everyone else. ⁴But because of her great love for us, Godde, who is rich in mercy, ⁵made us alive together with Christ even when we were dead through our wrongdoings – by grace you have been given life – ⁶raised us up with him, and seated us with him in the heavenly realms in Christ Jesus, ⁷so that in the coming ages she might show the incomparable riches of her grace in kindness toward us in Christ Jesus. ⁸By grace you have been given life through trust, and this isn't your doing; it's Godde's gift – ⁹not of deeds, so that no one can boast. ¹⁰We are her handiwork, created in Christ Jesus for good deeds, which Godde prepared beforehand so that we would live in them.

¹¹So remember that formerly you who are Gentiles in the flesh, called "uncircumcision" by those who are called "the circumcision" – which is done in the flesh by human hands – ¹²remember that you

were at that time without Christ, alienated from the citizenship of Israel and foreigners from the covenants of the promise, having no hope and without Godde in the world. ¹³But now in Christ Jesus you who were formerly far off have been brought near by Christ's blood.

¹⁴He's our peace; in his flesh he's made the two into one and has broken down the barrier of hostility's divisive wall. ¹⁵He's abolished the Torah of precepts and ordinances, that he might create in himself one new humanity out of the two, thus making peace, ¹⁶and might reconcile the two to Godde in one body through the cross, having killed that hostility. ¹⁷He came and announced the good news of peace to you who were far off and to those who were near, ¹⁸because through him we both have access in one Spirit to the Mother. ¹⁹So then you're no longer foreigners and aliens, but you're fellow citizens with the holy ones, members of Godde's household, ²⁰built on the foundation of the apostles and prophets. Christ Jesus himself is the cornerstone. ²¹In him the whole building is joined together and rises into a holy temple in the Lord. ²²In him you're also spiritually built together into a dwelling place for Godde.

Chapter Three

For this reason I, Paul, am a prisoner for Christ Jesus for the sake of you Gentiles. ²Surely you've heard of the stewardship of Godde's grace that was given to me for you, ³and that by revelation the mystery was made known to me. I've written briefly about this. ⁴By reading it, you can perceive my understanding of the mystery of Christ, ⁵which in other generations wasn't made known to people as it has now been revealed to Godde's holy apostles and prophets in the Spirit: ⁶that the Gentiles are co-heirs, members of the same body, sharing in the promise in Christ Jesus through the good news. ⁷I became made a minister of this good news in accordance with the gift of Godde's grace that was given me by the working of her power. ⁸To me, the least of all the holy ones, this grace was given to announce to the Gentiles the good news of the unsearchable riches of Christ, ⁹and to enlighten everyone about the stewardship of the mystery hidden for ages in Godde who created all things. ¹⁰Her intent was that now, through the community, Godde's multi-faceted wisdom might be made known to the rulers and authorities in the heavenly realms, ¹¹in accordance with the eternal plan she achieved in Christ Jesus our Lord. ¹²In him and through our trust in him we have courage and confident access. ¹³So I ask that you don't lose heart over my sufferings for you, which are your glory.

¹⁴For this reason, I bow my knees to the Mother, ¹⁵from whom every family in heaven and on earth derives its name. ¹⁶I pray that, in accordance with the riches of her glory, she may strengthen you with power through her Spirit in your inner being, ¹⁷so that Christ may dwell in your hearts through trust, having been rooted and grounded in love. ¹⁸I pray that you may be able to grasp with all the holy ones what is the breadth and length and height and depth, ¹⁹and to know Christ's love which surpasses knowledge, so that you may be filled with all Godde's fullness.

²⁰Now to the one who's able to do so much more than all we ask or imagine, in accordance with the power at work in us, ²¹to her be the glory in the community and in Christ Jesus to all generations forever and ever. Amen.

Chapter Four

So, as a prisoner for the Lord, I urge you to live a life worthy of your calling. ²Be completely humble and gentle, patiently bearing with each other in love. ³Be eager to keep the unity of the Spirit in the bond of

peace. ⁴There is one body and one Spirit, just as you were called to the one hope of your calling; ⁵one Lord, one faith, one baptism, ⁶one Godde and Mother of all, who is over all and through all and in all.

⁷But grace has been given to each one of us in accordance with the measure of Christ's gift. ⁸So it says:

"When he went up on high,
he led captivity captive,
and gave gifts to people."

⁹Now when it says, "He went up," what does it mean but that he also went down into the lower parts of the earth? ¹⁰The one who went down is the same one who went up far above all the heavens, so that he might fill all things. ¹¹He gave some to be apostles, some prophets, some evangelists, and some shepherds and teachers, ¹²to equip the holy ones for the work of ministry, to build up of the body of Christ. ¹³And so we'll all reach the unity of the faith and the knowledge of the Son of Godde, attaining maturity to the measure of the full stature of Christ. ¹⁴Then we won't be children any longer, tossed back and forth and blown around with every wind of teaching by people's crafty trickery in deceitful scheming. ¹⁵Instead, speaking the truth in love, we should grow up in all things into him who is the head, that is, Christ. ¹⁶From him the whole body, being joined and held together by every supporting ligament as each part contributes and does its part, grows and builds itself up in love.

¹⁷So I tell you this and testify in the Lady: you must no longer live as the Gentiles do, in the futility of their minds. ¹⁸Their minds are in the dark, alienated from Godde's life because of their ignorance and closed minds. ¹⁹They've lost their shame and given themselves over to lewdness, greedy to practice every kind of corruption. ²⁰But you didn't learn Christ that way! ²¹Surely you heard him and were taught in him, as truth is in Jesus. ²²You were taught to put away your former way of life, the old self which is being corrupted by its deceitful desires; ²³to be renewed in the spirit of your mind; ²⁴and to put on the new self which has been created to be like Godde in justice and holiness of the truth.

²⁵So, putting aside falsehood, we should speak truthfully to our neighbors, because we're members of each other. ²⁶"Be angry and don't do wrong." Don't let the sun go down on your wrath, ²⁷and don't make room for the devil. ²⁸The one who steals shouldn't steal any longer, but should labor and work with their own hands to do something useful, that they may be able to share with the one who's in need. ²⁹No corrupt speech should come out of your mouth, but only what's useful for building up as needed, that it may give grace to those who hear. ³⁰Don't grieve Godde's Holy Spirit, in whom you were sealed for the day of redemption. ³¹Get rid of all bitterness, anger, fury, clamor, and slander, along with every kind of evil. ³²Be kind and compassionate to each other, forgiving each other, just as Godde in Christ forgave you too.

Chapter Five

So be like Godde, as beloved children. ²Live in love, just as Christ loved us and gave himself up for us as an offering and sacrifice to Godde for a sweet-smelling fragrance. ³Since you're holy ones, it's not right even to mention among yourselves promiscuity or any kind of corruption or greed. ⁴There shouldn't be any indecency, or foolish talk or sneering, which are out of place, but rather thanksgiving. ⁵Be assured

that no promiscuous, corrupt, or greedy person – such a person is an idolater – has any inheritance in the reign of Christ and of Godde.

⁶Don't let anyone deceive you with empty words. Because of these things, Godde will punish those who are disobedient. ⁷So don't be associated with them, ⁸because once you were darkness, but are now light in the Lady. Live as children of light, ⁹because the fruit of the light is found in every kind of goodness and justice and truth. ¹⁰Learn what is well pleasing to the Lady. ¹¹Don't have anything to do with the unfruitful deeds of darkness, but rather expose them. ¹²It's shameful even to speak of the things they do in secret. ¹³But everything that's exposed by the light becomes visible. ¹⁴So it says:

"Get up, sleeper!
Arise from the dead,
and Christ will shine on you."

¹⁵So watch carefully how you live – not as unwise, but as wise, ¹⁶making good use of your time, because these are evil days. ¹⁷Don't be foolish, then, but understand what the Lady's will is. ¹⁸Don't get drunk on wine, which leads to getting wild, but be filled with the Spirit, ¹⁹speaking to each other in psalms, hymns, and spiritual songs. Make music and sing to the Lady from your hearts. ²⁰Always thank Godde the Mother for everything, in the name of our Lord Jesus Christ.

²¹Defer to each other out of reverence for Christ; ²²partners, to each other, as to the Lady. ²³Partners are inseparable from each other, just as Christ is inseparable from the community, being himself the Life-Giver of the body. ²⁴Partners should defer to each other in everything just as the community defers to Christ.

²⁵Partners, love each other just as Christ loved the community and gave himself up for her ²⁶to make her holy, cleansing her by the washing of water with the word, ²⁷and to present her to himself as a glorious community, not having stain or wrinkle or anything like that; but that she would be holy and without fault. ²⁸In the same way, partners should love each other as their own selves. The one who loves their own partner loves themselves. ²⁹No one ever hated their own flesh. They nourish and cherish it, just as Christ does the community – ³⁰because we're members of his body.

³¹"This is why a man will leave his father and mother,
and will join his wife, and the two will become one flesh."

³²This mystery is great, but I'm talking about Christ and the community. ³³And it applies to you too: Everyone should also love their own partner as themselves, and each partner should respect the other.

Chapter Six

Children, obey your parents in the Lady, because it's the right thing to do. ²"Honor your father and mother" is the first precept with a promise: ³"that it may be well with you and you may live long on the earth."

⁴Parents, don't make your children resentful, but nurture them in the instruction and admonition of the Lady.

⁵Bondservants, in all things heed your earthly masters and mistresses, with reverence, awe, and singleness of your heart, as you would Christ; ⁶not just when they are looking, as people-pleasers, but as bondservants of Christ, doing Godde's will from the heart. ⁷Serve wholeheartedly, as you would for the

Lady and not for women or men, ⁸knowing that whatever good is done by each one – whether they're bound or free – they'll receive the same again from the Lady.

⁹Masters and mistresses, treat them the same way. Don't threaten them, knowing that the one who's both their Mistress and yours is in heaven, and there is no favoritism with her.

¹⁰Finally, be strong in the Lady and in her mighty strength. ¹¹Put on the whole armor of Godde, so that you may be able to withstand the devil's schemes. ¹²For our struggle isn't against flesh and blood, but against the rulers, against the authorities, against the worldly powers of this darkness, against the spiritual forces of evil in the heavenly realms. ¹³So take up the whole armor of Godde, so that you may be able to hold your ground in the evil day, and after you've done everything, to stay firm. ¹⁴So stay firm, dressed for action with the belt of truth, the breastplate of justice, ¹⁵and the shoes of the good news of peace. ¹⁶In addition to all this, take up the shield of trust, with which you will be able to quench all the fiery darts of the evil one. ¹⁷Take the helmet of life and the sword of the Spirit, which is Godde's word. ¹⁸Pray in the Spirit all the time with every prayer and request. To this end, watch and persevere in prayer for all the holy ones. ¹⁹Pray for me, so that whenever I open my mouth a message may be given to me to make known with courage the mystery of the good news, ²⁰for which I am an ambassador in chains. Pray that I may speak courageously, as I should.

²¹Now so that you'll know how I'm doing, Tychicus, the beloved brother and trustworthy minister in the Lady, will tell you everything. ²²I am sending him to you for this very reason, so that he may tell you about us and comfort your hearts.

²³Peace to the sisters and brothers, and love with trust from Godde the Mother and the Lord Jesus Christ. ²⁴Grace be with all those who love our Lord Jesus Christ with immortal love.

To the Philippians

Chapter One

Paul and Timothy, bondservants of Christ Jesus, to all the holy ones in Christ Jesus who are in Philippi, with the bishops and deacons: ²Grace to you and peace from Godde, our Mother, and the Lord Jesus Christ.

³I thank my Godde whenever I remember you, ⁴always praying with joy in every one of my prayers for all of you ⁵because of your partnership in the good news from the first day until now. ⁶I am confident of this, that she who started a good work in you will complete it by the day of Christ Jesus. ⁷It is right for me to think this way about all of you, because I have you in my heart, for both in my imprisonment and in the defense and confirmation of the good news you are all partners with me in grace. ⁸As Godde is my witness, I long for all of you with the tender mercies of Christ Jesus.

⁹I pray that your love may overflow more and more in knowledge and all discernment, ¹⁰so that you may approve what is best and may be sincere and blameless until the day of Christ, ¹¹being filled with the fruit of justice which comes through Jesus Christ, to the glory and praise of Godde.

¹²Now I want you to know, sisters and brothers, that what has happened to me has actually advanced the good news; ¹³it has become known to the whole palace guard and to everyone else that my imprisonment is for Christ ¹⁴and most of the sisters and brothers in the Lord, being confident because of my imprisonment, dare to speak the word of Godde fearlessly.

¹⁵Some do proclaim Christ out of envy and strife, but others also out of goodwill. ¹⁶The latter do so out of love, knowing that I was appointed for the defense of the good news; ¹⁷the former insincerely proclaim Christ out of rivalry, thinking to stir up trouble for me in my imprisonment.

¹⁸What does it matter? Only that in every way, whether out of false motives or true, Christ is proclaimed. I rejoice in this, yes, and will rejoice, ¹⁹because I know that this will turn out for my deliverance through your prayers and the help of the Spirit of Jesus Christ. ²⁰I eagerly expect and hope that I will not be ashamed of anything, but with all courage, now as always, Christ will be exalted in my body, whether by life or by death. ²¹Because to me, to live is Christ, and to die is gain. ²²But if I continue living in the flesh, this will bring fruit from my work; but I don't know what I will choose. ²³I am torn between the two, wanting to leave and be with Christ, which is far better. ²⁴But to remain in the flesh is more necessary for your sake. ²⁵Convinced of this, I know that I will remain and continue with all of you for your progress and joy in the faith, ²⁶so that your boasting may abound in Christ Jesus in me when I come to you again.

²⁷Just let your way of life be worthy of the good news of Christ so that whether I come to see you or not, I may hear about you that you stand firm in one spirit, in solidarity contending for the faith of the good news, ²⁸in no way scared by the enemies, which is for them proof of destruction, but to you of life, and that from Godde. ²⁹Because it has been granted to you on behalf of Christ not only to trust in him, but also to suffer for him, ³⁰having the same struggle which you saw in me, and now hear is in me.

Chapter Two

So if there is any encouragement in Christ, any consolation of love, any partnership of the Spirit, any tender mercies and compassion, ²make my joy complete by being like-minded, having the same love, being united, of one mind; ³doing nothing through rivalry or through pride, but humbly regarding others better than yourselves; ⁴each of you not just looking to your own interests, but to the interests of others.

⁵Have this attitude, which was also in Christ Jesus:

⁶who, being in the form of Godde,
didn't consider equality with Godde
a thing to be grasped,
⁷but emptied herself,
taking the form of a bondservant,
being made in human likeness.

⁸And being found in human form,
he humbled himself,
becoming obedient to death,
even death on a cross.

⁹So Godde also highly exalted him,
and gave to him the name
above every name;
¹⁰that at the name of Jesus
every knee should bow,
of those in heaven, those on earth, and those under the earth,
¹¹and that every tongue should confess that Jesus Christ is Lord,
to the glory of Godde the Mother.

¹²So then, my beloved, as you have always obeyed, not only when I was with you but now much more while I'm away, work out your own deliverance with reverence and awe, ¹³because it is Godde who works in you both to will and to work for her good pleasure. ¹⁴Do everything without complaining and arguing ¹⁵so that you may become blameless and innocent, children of Godde without blemish among a crooked and stubborn generation, among whom you shine as lights in the world, ¹⁶upholding the word of life so that I may have something to boast about in the day of Christ, that I didn't run in vain or work in vain. ¹⁷But even if I am poured out like a drink offering on the sacrifice and service of your faith, I rejoice, and rejoice with all of you. ¹⁸You also rejoice in the same way, and rejoice with me.

¹⁹I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered up too when I know how you are doing; ²⁰because I have no one but him who will truly care about you as I do. ²¹For they all look to their own interests, not those of Jesus Christ. ²²But you know he has proven himself, that as a child serves a father, so he served with me in the good news. ²³So I hope to send him immediately, as soon as I see how things go with me. ²⁴But I trust in the Lady that I will come soon too. ²⁵I thought I needed to send to you Epaphroditus, my brother, co-worker and fellow soldier, your apostle and minister of my need, ²⁶since he longed for all of you and was very anxious, because you had heard that he was sick. ²⁷He really was sick, and nearly died, but Godde had mercy on him. And not just on him, but on me too, so that I might not have sorrow on top of sorrow. ²⁸So I have sent him all the more eagerly, so that when you see him again you may rejoice, and so that I may be less sorrowful. ²⁹So welcome him in the Lady with all joy, and honor such people, ³⁰because for the work of Christ he nearly died, risking his life to make up for the help you could not give me.

Chapter Three

Finally, my sisters and brothers, rejoice in the Lady! It's no trouble for me to write the same things to you again, but it's safer for you. ²Watch out for the dogs, watch out for the evildoers, watch out for the mutilators! ³For we are the circumcision, who worship Godde in the Spirit and boast in Christ Jesus, and who have no confidence in the flesh; ⁴even though I could have confidence in the flesh. If anyone else thinks they have reasons to have confidence in the flesh, I have more: ⁵circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the Torah, a Pharisee; ⁶as for zeal, harassing the community; as for the justice of the Torah, blameless.

⁷But those things that were gain to me, I have counted as loss for Christ. ⁸Even more than that, I count all things as loss for the invaluable knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, regarding them as nothing more than garbage so that I may gain Christ ⁹and be found in him, not having my own justice -- that which is of the Torah -- but that which is through the trust of Christ, the justice of Godde based on trust. ¹⁰I want to know him, the power of his resurrection, and the partnership of his sufferings by becoming like him in his death -- ¹¹if I may somehow arrive at the resurrection from the dead. ¹²Not that I have already obtained, or have already reached the goal; but I press on so that I may take hold of that for which Christ Jesus took hold of me.

¹³Sisters and brothers, I don't regard myself as yet having taken hold of it, but this one thing I do: Forgetting what is behind and reaching forward to what is ahead, ¹⁴I press on toward the goal for the prize of the high calling of Godde in Christ Jesus. ¹⁵So as many of us are mature, let us think this way. If you think otherwise, Godde will reveal that to you too. ¹⁶Nevertheless, to the extent that we have already arrived, let us live by the same rule.

¹⁷Sisters and brothers, join together in following my example and observe those who live this way, even as you have us for an example; ¹⁸because as I've often told you, and now tell you with tears, many live as enemies of the cross of Christ. ¹⁹Their end is destruction, their deity is the belly, and their glory is in their shame; they think about earthly things. ²⁰But our citizenship is in heaven, from where we also wait for a Life-Giver, the Lord Jesus Christ, ²¹who will change the body of our humiliation to be like the body of his radiance, according to the working of his power by which he is even able to subject all things to himself.

Chapter Four

So then, my sisters and brothers whom I love and long for, my joy and crown, stand firm in the Lady, my beloved! ²I urge Euodia and Syntyche to think the same way in the Lady. ³Yes, I beg you also, true Syzygus, help these women, because they worked with me in the good news, along with Clement and the rest of my co-workers whose names are in the book of life.

⁴Rejoice in the Lady always! Again I will say, Rejoice! ⁵Let your gentleness be known to everyone. The Lord is near. ⁶Do not worry about anything, but in everything by prayer and petition with thanksgiving let your requests be made known to Godde. ⁷And the peace of Godde, which exceeds all understanding, will guard your hearts and your thoughts in Christ Jesus.

⁸Finally, sisters and brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is admirable; if there is anything valuable and praiseworthy, think about these things. ⁹Do the things that you learned, received, heard, and saw in me, and the Godde of peace will be with you.

¹⁰ I rejoice in the Lady greatly that now at last you have revived your concern for me. True, you were concerned about me, but you had no opportunity to show it. ¹¹I am not saying this because I am in need, because I have learned to be content in whatever state I am. ¹²I know how to be humbled, and I know how to have more than enough too. In any and all things I have learned the secret of being well-fed and being hungry, both to have more than enough and to be in need. ¹³I can do all things through the one who strengthens me. ¹⁴But it was good of you to become partners in my troubles.

¹⁵You Philippians also know that in the beginning of the good news, when I left Macedonia, no community partnered with me in the matter of giving and receiving except you. ¹⁶Even in Thessalonica you sent me help more than once. ¹⁷Not that I seek the gift, but I seek the profit that accumulates to your account. ¹⁸But I have all things and have more than enough. I am filled, having received your gifts from Epaphroditus. They are a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to Godde. ¹⁹My Godde will meet all your needs according to her riches in radiance in Christ Jesus. ²⁰Now to our Godde and Mother be the glory forever and ever! Amen.

²¹Greet every holy one in Christ Jesus. The sisters and brothers who are with me send their greetings. ²²All the holy ones send their greetings, especially those who are of part of Caesar's household.

²³May the grace of the Lord Jesus Christ be with your spirit.

To the Colossians

Chapter One

Paul, an apostle of Christ Jesus by Godde's will, and Timothy our brother, ²to the holy ones and trustworthy sisters and brothers in Christ in Colossae: Grace to you and peace from Godde our Mother.

³We give thanks to Godde the Mother of our Lord Jesus Christ, always praying for you. ⁴We have heard of your trust in Christ Jesus and of your love for all the holy ones ⁵because of the hope stored away for you in heaven, which you heard before in the word of truth, the good news ⁶which has come to you. It is bearing fruit and growing in the whole world, just as it has among you since the day you heard and understood the grace of Godde in truth. ⁷You learned it from Epaphras, our beloved fellow bondservant, who is a trustworthy minister of Christ for your sake. ⁸He told us of your love in the Spirit.

⁹For this reason, since the day we heard it, we have not stopped praying and asking Godde to make known to you the knowledge of her will in all wisdom and spiritual understanding ¹⁰so that you may live lives worthy of the Lady, pleasing her in every respect, being productive in every good deed and increasing in the knowledge of Godde. ¹¹Being strengthened with all power, according to the strength of her glory in all perseverance and patience with joy, ¹²give thanks to the Mother who enabled us to share the inheritance of the holy ones in light. ¹³She rescued us from the power of darkness and brought us into the reign of the Son of her love, ¹⁴in whom we have redemption, the forgiveness of offenses.

¹⁵Jesus is the image of the invisible Godde, the firstborn of all creation.

¹⁶For in him all things were created, in heaven and on earth, things visible and invisible, whether thrones or dominions or rulers or authorities; all things have been created through him and for him.

¹⁷He is before all things, and in him all things are held together.

¹⁸He is the head of the body, the community.

He is the beginning, the firstborn from the dead so that he is first in everything.

¹⁹For all the fullness of Godde delighted to live in him ²⁰and through him to reconcile all things to herself, having made peace with everything through the blood of his cross, whether things on the earth or things in heaven.

²¹You yourselves were once alienated and enemies in your mind through your evil deeds, ²²but now he has reconciled you in the body of his flesh through death to present you holy and without fault, beyond reproach before her, ²³if you continue in the faith, established and firm and not moving away from the hope of the good news which you heard, which is being proclaimed in all creation under heaven and of which I, Paul, am a minister.

²⁴Now I rejoice in my sufferings for your sake, and I complete in my flesh what is lacking in Christ's afflictions for the sake of his body, which is the community ²⁵of which I was made a minister, according to the stewardship of Godde, given to me for you to fulfill the word of Godde, ²⁶the mystery that has been hidden for ages and generations. Now it has been revealed to her holy ones ²⁷to whom Godde was pleased to make known the riches of the glory of this mystery among the Gentiles: Christ in you, the hope of glory; ²⁸whom we proclaim, instructing everyone and teaching everyone in all wisdom so that

we may present each person mature in Christ. ²⁹This is why I work hard, struggling according to his power working powerfully in me.

Chapter Two

I want you to know how much I have been struggling for you and for those in Laodicea, and for all who have not met me personally, ²so that their hearts may be comforted and united in love, and that having all the riches of the full assurance of understanding, they may have the knowledge of the mystery of Godde: Christ, ³in whom all the treasures of wisdom and knowledge are hidden. ⁴I say this so that no one may deceive you with a persuasive argument. ⁵Because if I am absent in the body, I am with you in the spirit, and I rejoice in seeing your discipline and the firmness of your trust in Christ.

⁶Since you have received Christ Jesus, the Lord, live in him, ⁷rooted and built up in him, established in the faith, just as you were taught, overflowing with thanksgiving. ⁸Watch out so that no one takes you captive through philosophy and the empty deceit of human tradition, according to the elemental powers of the world and not according to Christ. ⁹Because all the fullness of Godde lives in bodily form in him, ¹⁰and you were made complete in him, the head of all rulers and authorities. ¹¹You were circumcised in him with a circumcision not made by human hands -- in the putting off of the body of the flesh -- but the circumcision of Christ; ¹²you were buried with him in baptism, and you were raised with him through trust in the working of Godde, who raised Christ from the dead. ¹³When you were dead in your wrongdoings and the uncircumcision of your flesh, she made you alive together with him, forgiving us all our wrongdoings ¹⁴by destroying the record that stood against us. She swept it away, nailing it to the cross. ¹⁵She stripped the rulers and authorities and made a public display of them, triumphing over them by the cross.

¹⁶So let no one judge you because of what you eat, what you drink, or with respect to a holy day or a new moon or a Sabbath, ¹⁷which are a shadow of the things to come; but Christ is the reality. ¹⁸Do not let anyone cheat you out of your prize by self-abasement and the worship of angels. They see visions and are unreasonably proud because of their human way of thinking. ¹⁹They do not hold firmly to the head, from whom the whole body grows through joints and ligaments nourished and held together through Godde's growth.

²⁰Since you died with Christ to the elemental powers of the world, why do you still live as if you are subject to the world's regulations: ²¹"Don't handle! Don't taste! Don't touch!"? ²²These things all perish with use; they are human precepts and teachings. ²³These teachings appear to be wisdom by self-imposed worship, false humility, and in the severe treatment of the body, but aren't of any value against self-indulgence.

Chapter Three

So if you were raised with Christ, look for the things that are above, where Christ is, sitting at the right hand of Godde. ²Focus on the things that are above, not the things that are on earth. ³Because you died, and your life is hidden with Christ in Godde. ⁴When Christ, our life, is revealed, then you too will be revealed with him in glory. ⁵So put to death the earthly parts of your body: promiscuity, corruption, lust, evil desire, and greed, which is idolatry; ⁶because of these things, Godde will punish those who are disobedient. ⁷That's the path you followed when you lived that way. ⁸But now get rid of all these things: fury, rage, hateful feelings, slander, and abusive language. ⁹Don't lie to each other, because you stripped off the old self who did those things ¹⁰and have put on the new self, who is being renewed in knowledge

according to the image of your Creator,¹¹where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, or free; but Christ is all, and in all.

¹²So as Godde's chosen ones, holy and beloved, put on love, compassion, mercy, humility, gentleness and patience;¹³be patient with each other, forgiving each other if anyone has a complaint against any; just as the Lady forgave you, forgive each other.

¹⁴Above all, put on love, which binds everything together in perfect harmony.¹⁵Let the peace of Christ rule in your hearts, to which you were called in one body; and be thankful.¹⁶Let the word of Christ live in you richly; in all wisdom teach and instruct each other, singing psalms, hymns, and spiritual songs to Godde with grace in your hearts.

¹⁷Whatever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to Godde the Mother through him.

¹⁸Spouses, defer to each other, as is fitting in the Lady.¹⁹Love each other and don't be harsh to each other.

²⁰Children, obey your parents in all things, for this pleases the Lady.

²¹Parents, don't make your children resentful, so that they won't be discouraged.

²²Bondservants, in all things heed your earthly masters and mistresses, not just when they are looking, as people-pleasers, but in singleness of heart, respecting the Lady.²³Whatever you do, work from your heart, as you would for the Lady and not for women or men,²⁴knowing you will receive an inheritance from the Lady because you serve the Lord Christ.²⁵But the one who does wrong will receive the wrong they have done, and there is no favoritism.

Chapter Four

Masters and mistresses, grant your bondservants justice and equality, knowing that you too have a Mistress in heaven.

²Persevere in prayer, watch with thanksgiving.³And pray together for us that Godde may open a door for us to speak the message: the mystery of Christ, for which I am in prison.⁴Pray that I may reveal it clearly, as I should.⁵Conduct yourselves wisely towards outsiders, making good use of your time.⁶May your conversations always be filled with grace, seasoned with salt, so you may know how to answer everyone.

Tychicus will tell you everything about me. He is a beloved brother, faithful minister, and fellow bondservant in the Lady.⁸I am sending him to you for this very reason, so that he may tell you about us and comfort your hearts.⁹He will be with Onesimus, the faithful and beloved brother, who is one of you. They will tell you everything that is happening here.¹⁰Aristarchus, a prisoner with me, greets you, as does Barnabas' cousin Mark (concerning whom you received the instructions: "If he comes to you, welcome him").¹¹Jesus who is called Justus also greets you. These are my only co-workers for Godde's reign who are of the circumcision, men who have been a comfort to me.

¹²Epaphras, one of you and a bondservant of Christ, greets you. He is always wrestling in his prayers for you that you may stand mature and complete in the whole will of Godde.¹³I assure you that he has worked hard for you and for those in Laodicea and Hierapolis.¹⁴Luke, the beloved physician, and Demas greet you.

¹⁵Greet the sisters and brothers who are in Laodicea and the community that meets in Nympha's house.¹⁶After this letter has been read among you, make sure the community in Laodicea reads it too, and read the letter from Laodicea as well.¹⁷Tell Archippus: "Pay attention to the ministry you received in the Lady and fulfill it."

¹⁸I, Paul, write this greeting with my own hand. Remember my imprisonment. Grace be with you.

To the Thessalonians (1)

Chapter One

Paul, Silvanus, and Timothy, to the community of the Thessalonians in Godde the Mother and the Lord Jesus Christ: Grace to you and peace.

²We always give thanks to Godde for all of you, mentioning you in our prayers, ³remembering before our Godde and Mother your work of trust, labor of love, and perseverance of hope in our Lord Jesus Christ. ⁴Sisters and brothers beloved by Godde, we know that you are chosen ⁵because our good news didn't come to you in word only, but also in power and in the Holy Spirit with full assurance. You know what kind of people we were among you for your sake. ⁶You became like us and the Lady, having welcomed the message with the joy of the Holy Spirit despite much oppression, ⁷so that you became an example to all who trust in Macedonia and Achaia. ⁸From you the message of the Lady has resounded, not only in Macedonia and Achaia, but also in every place your trust toward Godde has become known, so that we don't need to say anything. ⁹They talk about what kind of visit we had with you, and how you turned to Godde from idols to serve a living and true Godde ¹⁰and to wait for her Son from heaven, whom she raised from the dead—Jesus, who rescues us from the coming punishment.

Chapter Two

You yourselves know, sisters and brothers, that our visit to you wasn't in vain, ²but after suffering and being mistreated at Philippi, as you know, we took courage in our Godde to tell you Godde's good news, despite much opposition. ³Our encouragement isn't based on fraud, impure motives, or deceit. ⁴On the contrary, we speak as Godde has approved us to be entrusted with the good news, not to please people but Godde, who tests our hearts. ⁵Nor were we ever found using flattery, as you know, nor a motive of greed, as Godde is our witness; ⁶nor seeking glory from people (neither from you nor from others) ⁷when we could have claimed authority as apostles of Christ. But we were gentle with you, like a nursing mother cherishing her own children. ⁸Since we care about you, we wanted to share with you not only Godde's good news, but also our own selves, because we love you that much.

⁹You remember, sisters and brothers, our toil and hardship! We worked night and day so that we wouldn't burden any of you as we proclaimed to you Godde's good news. ¹⁰With you and Godde as our witnesses, we were holy, just, and blameless toward you who trust. ¹¹As you know, we were to each of you like a father to his own children. ¹²We encouraged, comforted, and urged you to live worthy of Godde, who calls you into her own reign and glory.

¹³For this reason we always give thanks to Godde too that when you received Godde's message from us, you accepted it not as the message of mortals, but for what it really is, the message of Godde which also works in you who trust. ¹⁴For you, sisters and brothers, became like Godde's communities in Judea in Christ Jesus, because you too suffered the same way from your own compatriots as they did from the Jewish leaders ¹⁵who killed both the Lord Jesus and the prophets and also drove us out. They don't please Godde and they oppose everyone, ¹⁶trying to stop us from speaking to the Gentiles so that they may be given life. As a result, they continue to pile up their offenses. But they got their punishment in the end!

¹⁷But, sisters and brothers, being separated from you for a little while – in person, not in spirit – we eagerly tried even harder to see you face-to-face ¹⁸because we wanted to come to you—certainly I, Paul,

again and again—but the Satan hindered us. ¹⁹After all, what's our hope, joy, or crown of boasting in the presence of our Lord Jesus when he comes? Isn't it you? ²⁰Yes, you're our glory and joy!

Chapter Three

So when we couldn't stand it any longer, we were happy to be left alone at Athens, ²and we sent Timothy, our brother and Godde's minister and our co-worker in the good news of Christ, to strengthen and encourage you in your trust ³so that no one would be shaken by this oppression. You yourselves know that we're destined for this. ⁴In fact, when we were still with you we warned you beforehand that we would suffer oppression, and sure enough it turned out that way, as you know. ⁵Because of this, when I couldn't stand it any longer, I sent Timothy to find out about your trust in case the Tempter had tempted you and our labor had been in vain.

⁶But now Timothy has come back to us from you and announced to us the good news of your trust and love. He has told us that you always have good memories of us, longing to see us just as much as we long to see you. ⁷For this reason, sisters and brothers, in all our hardship and oppression we were encouraged about you through your trust, ⁸because now we live, if you stand firm in the Lady. ⁹How can we thank Godde enough for you for all the joy we have because of you before our Godde? ¹⁰Night and day we sincerely pray that we may see you face-to-face and supply what's lacking in your trust.

¹¹Now may our Godde and Mother herself and our Lord Jesus Christ guide our way to you, ¹²and may the Lady make you grow and overflow in love toward each other and toward everyone (just as we do toward you too) ¹³so that she may strengthen your hearts to be blameless in holiness before our Godde and Mother at the coming of our Lord Jesus with all his holy ones. Amen.

Chapter Four

Finally, sisters and brothers, we beg and encourage you in the Lord Jesus that, as you learned from us how you ought to live (as you are in fact living) and to please Godde, that you do so even more, ²because you know what instructions we gave you through the Lord Jesus. ³This is Godde's will: that you be holy; that you avoid promiscuity; ⁴that each one of you know how to control their own body in holiness and honor, ⁵not in the lust of desire, even as the Gentiles who don't know Godde; ⁶that no one should wrong or take advantage of a sister or brother in this matter, because the Lady will punish all these things, just as we warned you before and testified too. ⁷Godde did not call us to be corrupt, but holy. ⁸So whoever rejects this doesn't reject people, but Godde, who has given her Holy Spirit to you too.

⁹There's no need to write to you about love for sisters and brothers, because you yourselves are taught by Godde to love each other. ¹⁰In fact, you do love all the sisters and brothers in all Macedonia. But we encourage you, sisters and brothers, to overflow even more ¹¹and make it your goal to lead a quiet life, mind your own business, and work with your own hands just as we instructed you, ¹²so that you may behave properly toward those who are outside and be dependent on no one.

¹³Sisters and brothers, we don't want you to be ignorant about those who sleep, in case you might grieve like the rest who have no hope. ¹⁴Because if we trust that Jesus died and rose, in the same way through Jesus Godde will bring with him those who have fallen asleep. ¹⁵By the word of the Lady, we tell you that we who are still alive, who are left until the coming of the Lord, will by no means precede those who have fallen asleep. ¹⁶Because the Lord himself will descend from heaven with a shout, with the archangel's voice, and with Godde's trumpet, and the dead in Christ will rise first. ¹⁷Then we who

are still alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. ¹⁸So then, encourage each other with these words.

Chapter Five

There's no need to write to you about the times and the seasons, sisters and brothers, ²because you yourselves know very well that the Lady's day comes like a thief at night. ³When they're saying, "Peace and security," sudden destruction will overtake them like birth pains of a pregnant woman, and there will be no escape! ⁴But you, sisters and brothers, aren't in darkness so that the day could overtake you like a thief. ⁵You're all children of light and children of the day. We don't belong to the night or to darkness, ⁶so let's not sleep like the rest but remain awake and exercise self-control. ⁷Those who sleep, sleep at night, and those who are drunk, get drunk at night. ⁸But since we belong to the day, we should exercise self-control, putting on the breastplate of trust and love, and the hope of life for a helmet. ⁹Godde didn't choose us for punishment, but for life through our Lord Jesus Christ ¹⁰who died for us so that, whether we're awake or asleep, we should live together with him. ¹¹So encourage each other and build each other up, just as you're doing.

¹²We beg you, sisters and brothers, to know those who labor among you, stand before you in the Lady, and instruct you, ¹³and to hold them in the highest regard in love for the sake of their work. Be at peace among yourselves. ¹⁴We encourage you, sisters and brothers, to instruct those who are out of order, comfort those who are disheartened, support the weak, and be patient with everyone. ¹⁵Watch out so that no one repays wrong for wrong, but always pursue what's good both for each other and for everyone else.

¹⁶Rejoice always. ¹⁷Pray without ceasing. ¹⁸Give thanks in everything, because this is Godde's will for you in Christ Jesus. ¹⁹Don't quench the Spirit. ²⁰Don't reject prophesies. ²¹Test everything and hold firmly to what's good. ²²Avoid every form of evil.

²³Now may the Godde of peace herself make you completely holy, and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. ²⁴The one who calls you is trustworthy, and will do it too.

²⁵Sisters and brothers, pray for us too. ²⁶Greet all the sisters and brothers with a holy kiss. ²⁷I solemnly urge you before the Lady to read this letter to all the sisters and brothers.

²⁸May the grace of our Lord Jesus Christ be with you.

To the Thessalonians (2)

Chapter One

Paul, Silvanus, and Timothy, to the community of the Thessalonians in Godde our Mother and the Lord Jesus Christ: ²Grace to you and peace from Godde our Mother and the Lord Jesus Christ.

³We ought to give thanks to Godde always for you, sisters and brothers, and it's the right thing to do because your trust overflows so much and the love you all have for each other is growing. ⁴So we ourselves boast in Godde's communities about your perseverance and trust during all your troubles and the oppression you're enduring. ⁵This proves Godde's just judgment so that you may be worthy of Godde's reign, for which you suffer too. ⁶It's only right for Godde to repay those who oppress you, ⁷and to give relief to you who are oppressed with us, when the Lord Jesus is revealed from heaven with his powerful angels ⁸in flaming fire, convicting those who don't know Godde and who don't follow the good news of our Lord Jesus. ⁹They'll pay the price: permanent ruin – separation from the Lord's presence and the glory of his power – ¹⁰when he comes on that day to be glorified in his holy ones and to amaze all who have trusted, because you trusted our testimony to you. ¹¹For this reason too we always pray for you that our Godde may regard you worthy of your calling and complete every good resolve and work of trust with power; ¹²so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our Godde and the Lord Jesus Christ.

Chapter Two

Now, sisters and brothers, regarding the coming of our Lord Jesus Christ and our gathering together to him, we beg you ²not to be easily shaken in your mind or anxious because we supposedly prophesied, taught, or wrote that the Lord's day is dawning. ³Don't let anyone deceive you in any way, because that won't happen unless the rebellion comes first and the criminal is revealed, the son of destruction ⁴who opposes and elevates himself over every so-called deity or object of worship, sitting in Godde's temple and claiming to be Godde. ⁵Don't you remember how I was telling you these things when I was still with you? ⁶Now you know what's holding him back so that he'll be revealed at the right time. ⁷The mystery of crime is already at work, but only until the one who's holding him back is taken out of the way. ⁸Then the criminal will be revealed, whom the Lord Jesus will depose with the breath from his mouth, stopping him by the appearance of his coming! ⁹The lawless one's coming is in accordance with the Satan's working, with all power and signs and false wonders, ¹⁰and every trick of injustice for those who are being lost because they didn't welcome and love the truth so as to be given life. ¹¹As a result, Godde sends them a fraudulent working so that they will trust a lie ¹²and so that all will be judged who haven't trusted the truth but have taken pleasure in injustice.

¹³But we ought to give thanks to Godde always for you, sisters and brothers whom the Lady loves, because Godde chose you as first fruits for life by the Spirit to make you holy and by your trust in the truth. ¹⁴She called you through our good news to obtain the glory of our Lord Jesus Christ. ¹⁵So then, sisters and brothers, stand firm and hold onto the traditions which we taught you, whether by word of mouth or by writing.

¹⁶Now may our Lord Jesus Christ himself and Godde our Mother, who loved us and by grace gave us permanent encouragement and good hope, ¹⁷encourage your hearts and strengthen you in every good deed and word.

Chapter Three

Finally, sisters and brothers, pray for us so that the Lady's message may spread rapidly and be honored, just as it was among you, ²and that we may be rescued from bigoted and evil people, because not everyone trusts. ³But the Lady is trustworthy, and will strengthen and keep you from evil. ⁴We have confidence in the Lady that you're following and will continue to follow our instructions. ⁵May the Lady guide your hearts into Godde's love and Christ's perseverance.

⁶Now we instruct you in the name of our Lord Jesus Christ, sisters and brothers, to avoid every sister or brother who is living out of order and not according to the tradition which they received from us. ⁷You yourselves know how you ought to follow our example. We weren't lazy when we were with you, ⁸nor did we eat anyone's bread without paying for it; but in toil and hardship we worked night and day so that we wouldn't burden any of you – ⁹not that we don't have the right, but to give you an example for you to follow. ¹⁰When we were still with you, we instructed you: "If anyone won't work, they shouldn't eat." ¹¹We hear that some among you are out of order, busybodies not doing any work. ¹²In the name of the Lord Jesus Christ we instruct and encourage such people to work quietly and eat their own bread. ¹³As for you, sisters and brothers, don't get weary of doing good. ¹⁴Take note of anyone who doesn't follow our instructions in this letter and don't associate with them, so that they may be ashamed. ¹⁵Don't regard them as an enemy, but instruct them as a sister or brother.

¹⁶Now may the Lady of Peace give you peace at all times in every way. The Lady be with you all.

¹⁷I, Paul, write this greeting with my own hand. This is how I sign every letter; this is how I write.

¹⁸The grace of our Lord Jesus Christ be with you all.

To Timothy (1)

Chapter One

Paul, an apostle of Christ Jesus according to the precept of Godde our Life-Giver and of Christ Jesus our hope; ²to Timothy, my true child in trust: Grace, mercy, and peace from Godde the Mother and Christ Jesus our Lord.

³As I urged you when I was going into Macedonia, stay at Ephesus so that you might instruct certain people not to teach differently ⁴or to pay any attention to fables and endless genealogies which promote speculation rather than Godde's stewardship, which is by trust. ⁵The goal of this precept is love, out of a pure heart, a good conscience, and sincere trust. ⁶Some have strayed from these and turned to foolish discussions. ⁷They want to be teachers of Torah, even though they don't know what they're talking about or what they're so strongly affirming.

⁸But we know that the Torah is good, if one uses it properly. ⁹We know that Torah is not laid down for a just person, but for criminals and rebels, for those who are corrupt and outsiders, for the unholy and profane, for those who kill mothers and fathers, for murderers, ¹⁰for the promiscuous, for pedophiles, for human traffickers, for liars, for perjurors, and for anything else that is contrary to the sound teaching ¹¹of the good news of the glory of the blessed Godde with which I was entrusted.

¹²I thank Christ Jesus our Lord, who has strengthened me, because he counted me trustworthy and put me into ministry; ¹³even though I was previously a slanderer, a persecutor, and insolent. But I received mercy because I didn't trust and didn't know what I was doing. ¹⁴The grace of our Lady overflowed with trust and love in Christ Jesus. ¹⁵This is a trustworthy saying which deserves to be acknowledged: Christ Jesus came into the world to give life to wrongdoers – I'm the worst of them. ¹⁶But I received mercy so that in me, the worst, Christ Jesus might show all his patience for an example of those who would trust in him for eternal life. ¹⁷Now to the eternal Queen, immortal, invisible, the only Godde, be honor and glory forever and ever! Amen.

¹⁸My child Timothy, I entrust this instruction to you according to the prophecies previously made about you, so that by them you may fight the good battle ¹⁹with trust and a good conscience, which some have rejected and caused a shipwreck concerning the faith. ²⁰Among them are Hymenaeus and Alexander, whom I have handed over to the Satan so that they might be taught not to slander Godde.

Chapter Two

So first of all I urge that petitions, prayers, requests, and thanksgiving be made for all people, ²for rulers and all who are in high places, so that we may lead a peaceful and quiet life in all piety and dignity. ³This is good and acceptable to Godde our Life-Giver, ⁴who wants everyone to be given life and to come to a knowledge of the truth. ⁵There is one Godde, and one mediator between Godde and mortals, the mortal Christ Jesus ⁶who gave himself as a ransom for all as a testimony at the right time. ⁷I was made a herald and an apostle for this (I'm telling the truth, not lying), a teacher of Gentiles in trust and truth.

⁸So I want the men in every place to pray, lifting up holy hands without wrath or arguments. ⁹In the same way I also want women to dress modestly and decently in appropriate clothing, not with hair braided with gold or pearls, or with expensive clothes, ¹⁰but with good deeds appropriate for women who profess to worship Godde.

¹¹There is a woman who needs to quietly receive instruction in submission. ¹²I don't want her to teach or to upstage her husband, but to keep quiet, ¹³because Adam was formed first, then Eve; ¹⁴and Adam

wasn't tricked, but Eve was tricked and became a lawbreaker;¹⁵and women who have children will be given life, provided they continue in trust, love, and holiness with self-restraint.

Chapter Three

This is a trustworthy saying: Anyone who seeks to be a bishop desires a good thing.²So the bishop must be blameless, faithful to their partner, sober, sensible, modest, hospitable, able to teach;³not addicted to alcohol, not violent but gentle, not greedy for money;⁴one who manages their own household well, whose children submit with all dignity –⁵but if anyone doesn't know how to manage their own household, how will they care for Godde's community?⁶Not a new member, or they may become full of themselves and fall into the same judgment as the devil.⁷In addition, they must have a good reputation among outsiders, so that they will not fall into disgrace and the devil's trap.

⁸In the same way, male deacons should be reverent, not two-faced, not addicted to much alcohol, not greedy for money,⁹and holding the mystery of the faith with a clear conscience.¹⁰They should be tested first, too; then they should minister if they are beyond reproach.¹¹In the same way female deacons should be reverent, not slanderers, sober, trustworthy in all things.¹²Deacons should be faithful to their partner, managing their children and their own households well,¹³because those who have ministered well gain for themselves a good standing and great courage in the faith that is in Christ Jesus.

¹⁴I hope to come to you soon, but I'm writing these things to you so that¹⁵if I'm delayed, you'll know how one should behave in Godde's household, which is the community of the living Godde, the pillar and foundation of the truth.¹⁶Doubtless the mystery of Godde is great:

Who was revealed in the flesh,
justified in the spirit,
seen by angels,
proclaimed among the Gentiles,
trusted in the world,
and taken up in glory.

Chapter Four

But the Spirit explicitly says that in later times some will leave the faith, paying attention to lying spirits and teachings of demons²through the hypocrisy of liars whose conscience has been seared.³They forbid marriage and foods which Godde created to be received with thanksgiving by those who trust and who know the truth.⁴Everything created by Godde is good, and nothing is to be rejected provided it is received with thanksgiving⁵because it is made holy through the word of Godde and prayer.

⁶If you lay out these things for the sisters and brothers, you'll be a good minister of Christ Jesus, nourished with the words of the faith and of the good teaching which you've followed.⁷But reject profane fables and tall tales. Train yourself for piety⁸because physical training has some value, but piety has value in all things, since it promises both the present life and the coming life.⁹This is a trustworthy saying which deserves to be acknowledged.¹⁰For this we both work and struggle, because we hope in a living Godde, who is the Life-Giver of all people, especially of those who trust.

¹¹Instruct and teach these things.¹²Don't let anyone despise your youth, but be an example for those who trust, in word, in conduct, in love, in spirit, in trust, and in purity.¹³Until I come, give attention to reading, to encouragement, and to teaching.¹⁴Don't neglect the gift which was given to you by prophecy

when the body of presbyters laid hands on you. ¹⁵Practice these things and be immersed in them, so that your progress may be revealed to everyone. ¹⁶Watch yourself and your teaching. Continue in these things, because if you do, you will gain life – both for yourself and for those who hear you.

Chapter Five

Don't rebuke a male presbyter, but encourage him as a father, the newer men as brothers, ²the female presbyters as mothers, the newer women as sisters, in all purity.

³Honor widows who are true widows. ⁴But if any widow has children or grandchildren, let them learn first to respect their own family and to repay their parents, because this is acceptable in Godde's sight. ⁵Now the widow who's a true widow and solitary has placed her hope in Godde and continues in petitions and prayers night and day. ⁶But the one who lives wildly is dead even while she lives. ⁷Teach these things so that they may be blameless. ⁸But if anyone doesn't take care of their own – and especially their own household – they have denied the faith and are worse than one who doesn't trust. ⁹No one should be enrolled as a widow unless she's at least sixty years old, has been faithful to her partner, ¹⁰and is known for good deeds: if she's raised children, if she's been hospitable to strangers, if she's washed the feet of the holy ones, if she's helped the oppressed, and if she's devoted herself to every good work. ¹¹But don't enroll younger widows, because when their longing exceeds their dedication to Christ, they want to marry, ¹²and others judge them for setting aside their original commitment. ¹³Besides, they can also learn to waste their time going around from house to house. They not only waste their time, they also gossip and meddle, saying things they shouldn't. ¹⁴So I want younger widows to marry, have children, rule the household, and give the adversary no opportunity for abuse. ¹⁵Some have already turned away to follow the Satan. ¹⁶If any woman who trusts has widows, she should assist them and not let the community be burdened, so that it might assist those who are widows in need.

¹⁷Presbyters who manage well should be considered worthy of double support, especially those who work in the word and in teaching. ¹⁸The Scripture says, "Do not muzzle an ox while it is treading out the grain," and "The worker is worthy of their wages." ¹⁹Disregard any accusation against a presbyter unless it is brought by two or three witnesses. ²⁰Admonish those who do wrong before everyone so that the rest may be warned too. ²¹Before Godde, Christ Jesus, and the chosen angels, I instruct you to do these things without prejudice, doing nothing with partiality. ²²Don't lay hands on anyone quickly and don't participate in the wrongdoings of others; keep yourself pure. ²³Don't drink just water, but use a little alcohol because of your stomach and your frequent illnesses.

²⁴Some people's wrongdoings are obvious, preceding them to judgment; but others follow later. ²⁵In the same way good deeds are obvious too, and those that aren't obvious can't be hidden.

Chapter Six

Those who are bondservants should regard their own masters and mistresses worthy of all respect, so that Godde's name and teaching may not be slandered. ²Those who have masters and mistresses who trust shouldn't disrespect them because they're sisters and brothers, but should serve them even more, since those who are helped by their good service trust and are beloved.

Teach and insist on these things. ³If anyone teaches differently and doesn't agree with the sound message of our Lord Jesus Christ and the teaching of piety, ⁴they're full of themselves and understand nothing. They're obsessed with speculations and arguments which result in envy, strife, slander, evil suspicions, ⁵constant friction between people whose minds have been corrupted and have been deprived

of the truth, thinking that piety is a way to get rich. ⁶Well, piety makes us very rich if we're content with what we have. ⁷We brought nothing into the world, and we can't carry anything out either. ⁸If we have food and clothing, we'll be content with that. ⁹But people who want to get rich fall into temptation and are trapped by many foolish and harmful desires that plunge them into ruin and destruction. ¹⁰The love of money is a source of all kinds of evil. Some have been lured away from the faith by it, piercing themselves with many sorrows.

¹¹But you, friend of Godde, flee from these things, and pursue justice, piety, trust, love, patience, and gentleness. ¹²Compete well in the competition of the faith. Seize the eternal life to which you were called and for which you made the good confession before many witnesses. ¹³I instruct you before Godde, who gives life to all things, and before Christ Jesus, who made the good confession while bearing witness before Pontius Pilate: ¹⁴Keep the precept without stain and blameless until the appearing of our Lord Jesus Christ ¹⁵which will be shown at the right time by she who is the blessed and only Sovereign, the Queen of queens and Lady of ladies, ¹⁶who alone has immortality, dwelling in unapproachable light; whom no one has ever seen or can see. Honor and eternal power to her! Amen.

¹⁷Instruct those who are rich in this present age not to be proud, nor to place their hope in the uncertainty of riches, but rather in Godde, who richly provides us with everything for our enjoyment. ¹⁸Instruct them to do good, to be rich in good deeds, generous and willing to share, ¹⁹storing up for themselves a good foundation for the future, that they may seize true life.

²⁰Timothy, guard what has been entrusted to you. Turn away from the empty chatter and opposing ideas of so-called knowledge ²¹which some have professed, and as a result have strayed from the faith. Grace be with you.

To Timothy (2)

Chapter One

Paul, an apostle of Jesus Christ by Godde's will according to the promise of the life that's in Christ Jesus,
²to Timothy, my beloved child: Grace, mercy, and peace, from Godde the Mother and Christ Jesus our Lord.

³With a pure conscience I thank Godde, whom I serve as my ancestors did. I constantly remember you in my prayers night and day. ⁴I remember your tears and long to see you so that I may be filled with joy ⁵and be reminded of your sincere trust, which first lived in your grandmother Lois and your mother Eunice and, I'm sure, in you too. ⁶Because of this I remind you to rekindle the gift of Godde which you received when I laid my hands on you ⁷because Godde didn't give us a spirit of fear, but of power, love, and self-control. ⁸So don't be ashamed of the testimony of our Lord or of me, his prisoner, but join with me in suffering for the good news according to the power of Godde, ⁹who gave us life and called us with a holy calling, not according to our deeds but according to her own purpose and grace. This grace was given to us in Christ Jesus before the beginning of time, ¹⁰but now it has been revealed by the appearing of our Life-Giver, Christ Jesus, who abolished death and brought life and immortality to light through the good news, ¹¹for which I was appointed a herald, an apostle, and a teacher. ¹²I'm also suffering because of this. But I'm not ashamed, because I know the one whom I've trusted and am sure that she's able to guard what I've entrusted to her until that day. ¹³Hold to the example of the sound message which you've heard from me, in trust and love in Christ Jesus. ¹⁴That good thing which was committed to you, guard through the Holy Spirit who dwells in us.

¹⁵You know that everyone in Asia turned away from me, including Phygelus and Hermogenes. ¹⁶May the Lady show mercy to the household of Onesiphorus, because he often refreshed me and wasn't ashamed of my chains. ¹⁷When he was in Rome, he eagerly looked for me and found me. ¹⁸May the Lady show him her mercy on that day! You know very well how much he did in Ephesus.

Chapter Two

So you, my child, be strong in the grace that is in Christ Jesus. ²What you've heard from me through many witnesses, entrust to trustworthy people who will be able to teach others too. ³Join with me in suffering, as a good soldier of Christ Jesus. ⁴No soldier on duty gets caught up in civilian affairs; they please the one who enlisted them instead. ⁵And an athlete isn't crowned unless they've competed by the rules. ⁶The hard-working farmers should be the first to get a share of the crops. ⁷Think about what I'm saying, because the Lady will give you understanding in all things.

⁸Remember Jesus Christ, the offspring of Bathsheba and David, who was raised from the dead according to my good news, ⁹for which I'm suffering imprisonment as a criminal. But Godde's word isn't imprisoned! ¹⁰So I endure everything for the chosen ones, so that they too may gain the life in Christ Jesus with eternal glory. ¹¹This is a trustworthy saying:

"If we died with him,
we will also live with him.
¹²If we endure,
we will also reign with him.
If we deny him,
he will also deny us.

¹³If we fail to trust,
he remains trustworthy,
because he can't deny himself."

¹⁴Remind them of these things, directing them before Godde not to argue about words, which does nothing except ruin those who listen. ¹⁵Be eager to present yourself approved to Godde as a worker who doesn't need to be ashamed, cutting to the chase with the true message. ¹⁶But avoid empty chatter, because it promotes corruption, ¹⁷and their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸who have strayed from the truth and upset some peoples' trust by saying that the resurrection has already happened. ¹⁹But Godde's solid foundation stands, having this seal: "The Lady knows those who are hers," and, "Everyone who appeals to the Lady's name should depart from injustice."

²⁰A large house has not only gold and silver vessels, but wood and clay vessels too. Some are for special use and others are for ordinary use. ²¹So anyone who cleanses themself from these things will be a vessel for special use, made holy and useful to the Mistress, ready for every good work. ²²Flee from immature desires, but pursue justice, trust, love, and peace with those who appeal to the Lady with a pure heart. ²³But reject foolish and ignorant speculations, knowing that they give birth to conflict. ²⁴The Lady's bondservant shouldn't fight, but should be kind to everyone, able to teach, patient, ²⁵gently teaching opponents so that Godde may help them change, leading to the knowledge of truth, ²⁶that they may come to their senses and escape from the trap of the devil who enslaved them.

Chapter Three

But understand this: There will be dangerous times in the last days. ²People will be selfish, greedy, boastful, proud, slanderers, disobedient to their parents, ungrateful, unholy, ³heartless, unforgiving, slanderers, unrestrained, brutal, hating what is good, ⁴traitors, reckless, full of themselves, lovers of pleasure rather than lovers of Godde, ⁵having a form of piety but denying its power. Avoid them, ⁶because some of them creep into households and captivate people who are unwary and overburdened with guilt, led on by various desires, ⁷always learning but never able to come to a knowledge of truth. ⁸Just as Jannes and Jambres opposed Moses, so they oppose the truth too. Their minds have been corrupted and they're failures concerning the faith. ⁹But they won't get very far because their folly will be plain to everyone, as in the case of Jannes and Jambres.

¹⁰But you've followed my teaching, conduct, purpose, trust, patience, love, perseverance, ¹¹and the harassments that I suffered at Antioch, Iconium, and Lystra. What harassments I endured! The Lady rescued me from them all. ¹²All who want to live a good life in Christ Jesus will suffer harassment. ¹³But evil people and charlatans will grow worse, deceiving and being deceived. ¹⁴But as for you, continue in what you've learned and in what you've trusted, knowing from whom you've learned it. ¹⁵Ever since you were a child you've known the holy writings which are able to make you wise for life through trust which is in Christ Jesus. ¹⁶Every scripture is Godde-breathed and useful for teaching, for warning, for correction, and for instruction in justice, ¹⁷so that the person of Godde may be complete and equipped for every good deed.

Chapter Four

I direct you before Godde and Christ Jesus, who's about to judge the living and the dead, and by his appearing and reign: ²Proclaim the word; be ready in season and out of season; warn, correct, and encourage with all patience and teaching. ³There will be a time when they won't put up with sound teaching, but to suit their own desires they'll round up teachers for themselves to tell them what they're itching to hear. ⁴They'll turn away from listening to the truth and turn aside to fables. ⁵But as for you, always exercise self-control, endure suffering, do the work of an evangelist, and fulfill your ministry.

⁶As for me, I'm already being poured out like a drink offering, and it's time for me to depart. I've competed in the good competition, I've finished the race, I've kept the faith. ⁸From now on, there's stored away for me the crown of justice, which the Lord, the just judge, will give to me on that day – and not just to me, but also to all who've longed for his appearing.

⁹Be eager to come to me soon, ¹⁰because Demas deserted me and went to Thessalonica, loving this present age. Crescens has gone to Galatia and Titus to Dalmatia. ¹¹Only Luke is with me. Get Mark and bring him with you, because he's useful to me for ministry. ¹²I sent Tychicus to Ephesus. ¹³When you come, bring the cloak that I left at Troas with Carpus. Bring the scrolls too, especially the parchments. ¹⁴Alexander the coppersmith did me great harm. The Lady will repay him according to his deeds. ¹⁵You should beware of him too, because he strongly opposed our message.

¹⁶At my first defense, no one came to help me – everyone deserted me. May it not be held against them! ¹⁷But the Lady stayed by my side and gave me strength, so that through me the proclamation might be completed and all the Gentiles might hear. I was rescued from the lion's mouth. ¹⁸The Lady will rescue me from every evil deed and will give me life in her heavenly reign. To her be the glory forever and ever! Amen.

¹⁹Greet Prisca and Aquila and the household of Onesiphorus. ²⁰Erastus stayed in Corinth, but I left Trophimus in Miletus because he was sick. ²¹Be eager to come before winter. Eubulus, Pudens, Linus, Claudia, and all the sisters and brothers greet you. ²²The Lady be with your spirit. Grace be with you all! Amen.

To Titus

Chapter One

Paul, a bondservant of Godde and an apostle of Jesus Christ according to the trust of Godde's chosen ones and the knowledge of the truth according to piety, ²in the hope of eternal life which Godde, who doesn't lie, promised before the beginning of time, ³but at the right time revealed her message through the proclamation with which I was entrusted according to the precept of Godde our Life-Giver, ⁴to Titus, my true child according to a common trust: Grace and peace from Godde the Mother and Christ Jesus our Life-Giver.

⁵The reason I left you in Crete was so that you might put in order what was left to be done and appoint presbyters in every town, as I instructed you: ⁶if anyone is beyond reproach, faithful to their partner, having children who trust and who aren't accused of being wild or rebellious. ⁷The bishop must be beyond reproach as Godde's steward, not willful, not quick-tempered, not addicted to alcohol, not violent, not greedy for money ⁸but hospitable, a lover of good, sensible, just, holy, and disciplined. ⁹They must have a firm grasp of the trustworthy message according to the teaching, so that they may be able to encourage others with sound teaching and warn those who are contrary.

¹⁰There are also many who are rebellious, talking thoughtlessly and deceiving themselves, especially those of the circumcision faction ¹¹who should be shut up; they upset whole households, shamefully teaching what they shouldn't, just to make money. ¹²One of their own prophets said, "Cretans are always liars, evil brutes, and lazy gluttons." ¹³How true! Because of this, warn them harshly so that they may be sound in the faith, ¹⁴not paying attention to Jewish fables and precepts of people turning away from the truth. ¹⁵To the pure, all things are pure; but to those who are disgraced and don't trust, nothing is pure. Both their mind and their conscience have been disgraced. ¹⁶They claim to know Godde, but by their deeds they deny her, being detestable, disobedient, and unfit for doing any good deed.

Chapter Two

But as for you, convey what's suitable for sound teaching: ²Male presbyters should be sober, reverent, sensible, sound in the faith, in love, and in perseverance. ³In the same way, female presbyters likewise should be reverent in how they live, not slanderers or addicted to much alcohol, but teachers of what's good, ⁴so that they may encourage newer women to love their husbands and children, ⁵to be sensible, pure, good household managers, and deferential to their partners so that Godde's word may not be slandered. ⁶In the same way encourage newer men to be sensible. ⁷Present yourself as an example of good deeds in every way. Teach with integrity, dignity, ⁸and sound speech that can't be criticized, so that anyone who opposes you may be ashamed because they have nothing bad to say about us. ⁹Bondservants should defer to their own masters and mistresses and be well-pleasing in everything, not contrary, ¹⁰not pilfering, but showing all good trustworthiness so that in everything they may enhance the teaching of Godde our Life-Giver.

¹¹The grace of Godde has emerged, bringing life to everyone. ¹²It teaches us to deny corruption and worldly desires and to live sensibly, justly, and good in this present age, ¹³looking forward to the blessed hope and appearing of the glory of our great Godde and Life-Giver, Jesus Christ. ¹⁴He gave himself for us so to redeem us from all crime and to purify for himself a people of his own, zealous to do good deeds.

¹⁵Say these things and encourage and warn with all authority. Don't let anyone despise you.

Chapter Three

Remind them to defer to rulers and authorities, to be obedient, to be ready for every good deed, ²not to slander anyone, not to be violent but gentle, showing every courtesy toward all people. ³At one time we were foolish too, disobedient, deceived, serving various desires and pleasures, living in malice and envy, being hated and hating each other. ⁴But when the kindness of Godde our Life-Giver and her love toward humankind emerged, ⁵she gave us life, not by our just deeds but according to her mercy, through the washing of rebirth and renewal by the Holy Spirit, ⁶whom she richly poured out on us through Jesus Christ our Life-Giver ⁷so that, being justified by her grace, we might become heirs according to the hope of eternal life.

⁸This is a trustworthy saying. I want you to strongly affirm these things, so that those who have trusted Godde may be careful to do good deeds. These things are good and useful to everyone. ⁹But avoid foolish speculations, genealogies, strife, and disputes about Torah, because they're useless and futile. ¹⁰Reject a divisive person after a first and second warning, ¹¹knowing that such a one is perverted, guilty, and self-condemned.

¹²When I send Artemas or Tychicus to you, be eager to come to me to Nicopolis, because I have decided to spend the winter there. ¹³Eagerly send Zenas the lawyer and Apollos and make sure they have everything they need. ¹⁴Our people should also learn to do good deeds to meet urgent needs so that they may not be unfruitful.

¹⁵Everyone with me greets you. Greet those who love us in the faith. Grace be with all of you.

To Philemon

Chapter One

Paul, a prisoner for Christ Jesus, and Timothy our brother, to our beloved co-worker Philemon, ²our sister Apphia, our fellow soldier Archippus, and the community in your house: ³Grace to you and peace from Godde our Mother and the Lord Jesus Christ.

⁴I always thank my Godde, praying for you ⁵because I hear about your love for all the holy ones and your trust in the Lord Jesus. ⁶I pray that our partnership with you in the faith may enable you to acknowledge all the good that we do for the sake of Christ. ⁷I'm very joyful and encouraged by your love, brother, because you've refreshed the hearts of the holy ones.

⁸So although I could confidently order you in Christ's name to do what's right, ⁹instead out of love I beg you as Paul, an old man, now also a prisoner for Christ Jesus. ¹⁰I beg you for my child, Onesimus, who became my son during my imprisonment. ¹¹Once he was useless to you, but now he's useful to you and me both. ¹²I'm sending him – my own heart – back to you. ¹³I wanted to keep him here so that during my imprisonment for the good news he could help me in your place. ¹⁴But I didn't want to do anything without your permission, so that your good deed wouldn't be forced but voluntary. ¹⁵Maybe that's why he was separated from you for a while, so that you'd have him back forever, ¹⁶no longer as a bondservant but more than a bondservant, a beloved brother – especially to me but how much more to you, both in the flesh and in the Lady.

¹⁷So if you consider me a partner, welcome him as you would welcome me. ¹⁸But if he's wronged you at all or owes you anything, charge it to my account. ¹⁹I, Paul, am writing this with my own hand: I'll repay it (not to mention that you owe me even your very self). ²⁰Yes, brother, let me have this benefit from you in the Lady. Refresh my heart in Christ!

²¹Confident in your obedience, I write to you, knowing that you'll do even more than I ask. ²²Prepare a guest room for me too, because I hope that through your prayers I'll be restored to you.

²³Epaphras, a prisoner with me in Christ Jesus, greets you, ²⁴as do my co-workers Mark, Aristarchus, Demas, and Luke. ²⁵The grace of our Lord Jesus Christ be with your spirit.

To the Hebrews

Chapter One

Long ago Godde spoke to our ancestors through the prophets at many times in many ways, ²but at the end of these days she has spoken to us by a Son, whom she appointed heir of all things, and through whom she made the worlds too. ³He's the mirror image of her being, reflecting the radiance of her glory and sustaining all things by his powerful word. After he exonerated us of wrongdoing, he sat down at the right hand of her Majesty on high. ⁴He became as superior to the angels as his inherited name is superior to theirs.

⁵To which of the angels did she ever say:

“You're my Son.
Today I've become your Mother”?

Or again:

“I'll be a Mother to him,
and he'll be a Son to me”?

⁶Again, when she brings the firstborn into the world, she says, “All Godde's angels should bow to him.”

⁷This is what she says about the angels:

“Angels have been made spirits,
and her servants fiery flames.”

⁸But this is what she says about the Son:

“Your throne, O Godde, is forever and ever.
The staff of justice is the staff of your reign.
⁹You've loved justice and hated crime;
So Godde, your Godde, has anointed you
with the oil of gladness above your companions.”

¹⁰And:

“In the beginning, Lady, you laid the foundation of the earth,
and the heavens are the works of your hands.

¹¹They'll perish, but you remain;
they'll all wear out like clothes.

¹²You'll roll them up like a cloak
and they'll be changed like clothes;
but you're the same,
and your years will never end.”

¹³But to which of the angels has she ever said:

“Sit at my right hand
until I put your enemies as a footstool under your feet?”

¹⁴Aren’t they all ministering spirits sent out to serve those who will inherit life?

Chapter Two

So we should pay greater attention to what we’ve heard so that we don’t drift away. ²Since the message spoken through angels was confirmed, and every violation and disobedience received a just penalty, ³how can we escape if we neglect so great a life? The Lord announced it first, and those who heard him confirmed it to us. ⁴Godde testified with them too by signs and wonders, various mighty deeds, and gifts of the Holy Spirit distributed according to her will.

⁵She didn’t put the coming world that we’re talking about under angels. ⁶But as someone testified somewhere:

“Who are mortal women or men, that you remember them?
Or the Son of Woman, that you care about him?
⁷You made him a little lower than angels.
You crowned him with glory and honor.
⁸You put all things under his feet.”

By putting all things under him, she left nothing out. We don’t yet see all things under him now, ⁹but we do see that Jesus was made a little lower than angels, now crowned with glory and honor because he suffered death. By Godde’s grace he tasted death for everyone.

¹⁰It was only right that in leading many children to glory, she – for whom and through whom are all things – should in the midst of sufferings perfect the one who leads them to life, ¹¹because both the one who makes holy and those who are made holy are all one family. So he’s not ashamed to call them sisters and brothers. ¹²He says:

“I’ll proclaim your name to my sisters and brothers.
In the midst of the community I’ll sing your praises.”

¹³Again, “I’ll put my trust in her.” And again, “See, here I am with the children Godde has given me.”

¹⁴Since Godde’s children have flesh and blood, he too shared their humanity so that through death he might bring to nothing the devil – which had the power of death – ¹⁵and might free those who were bondservants all their lives because of their fear of death. ¹⁶Obviously he doesn’t help angels, but the offspring of Sarah and Abraham. ¹⁷So he owed it to his sisters and brothers to be like them in every way so that he might become a merciful and trustworthy high priest in service to Godde, a place of reconciliation for the wrongdoings of the people. ¹⁸Since he himself has suffered temptation, he’s able to help those who are tempted.

Chapter Three

So, holy sisters and brothers who share a heavenly calling, consider Jesus, the apostle and high priest of our confession.²He was trustworthy to the one who chose him, as “Moses was trustworthy in all Godde’s house” too. ³But he’s worthy of more glory than Moses, just as the builder of the house has more honor than the house, ⁴because every house is built by someone; but Godde built all things. ⁵“Moses was trustworthy in all Godde’s house as a servant” to witness to what would be said later, ⁶but Christ is trustworthy as a Son over her house. We’re her house if we hold firmly to our confidence and the boast of our hope. ⁷So, as the Holy Spirit says:

“If you hear her voice today,
⁸don’t harden your hearts, as in the rebellion
during that day of trial in the wilderness
⁹where your ancestors tested and tried me,
even though they had seen my deeds for ¹⁰forty years.
So I was angry with that generation.
‘Their hearts are always deceived,’ I said,
‘and they didn’t know my ways.’
¹¹So I swore in my fury,
‘They won’t enter my rest.’”

¹²Watch out, sisters and brothers, so that none of you may have an evil heart of distrust that departs from the living Godde. ¹³But encourage each other every day, as long as it’s called “today,” so that none of you may be hardened by the deception of wrongdoing. ¹⁴We’ve come to share with Christ if we hold our original confidence firmly to the end. ¹⁵As it’s said:

“If you hear her voice today,
don’t harden your hearts, as in the rebellion.”

¹⁶Who were the ones that heard but rebelled? Weren’t they all those Moses led out of Egypt? ¹⁷And with whom was she angry for forty years? Wasn’t it with those who did wrong, whose bodies fell in the wilderness? ¹⁸Finally, to whom did she swear that they wouldn’t enter into her rest, if not those who disobeyed? ¹⁹So we see that they weren’t able to enter because of distrust.

Chapter Four

So let’s take care that while the promise of entering her rest is still open, none of you should seem to have fallen short of it. ²Because we’ve had the good news announced to us too, just as they did, but the message they heard didn’t do them any good since they didn’t share the trust of those who listened. ³We who’ve trusted enter that rest, just as she’s said:

“So I swore in my fury,
‘They won’t enter my rest.’”

even though the deeds were finished since the beginning of the world, ⁴because she's said this somewhere about the Sabbath: "And Godde rested on the Sabbath day from all her deeds." ⁵And in this place again: "They won't enter my rest."

So since it's still up to others to enter, and those who previously had the good news announced to them didn't enter because of disobedience, ⁷she again designates a certain day as "today," saying through David so much later in the words already quoted:

"If you hear her voice today,
don't harden your hearts."

⁸If Joshua had given them rest, Godde wouldn't have spoken later about another day. ⁹So there remains a Sabbath rest for Godde's people, ¹⁰because the one who's entered into Godde's rest has rested from their deeds too, as Godde did from hers. ¹¹So we should be eager to enter that rest so that no one may fall by following the same example of disobedience.

¹²Godde's word is living and active, sharper than any two-edged sword and piercing as far as the division of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart. ¹³No creature is hidden from her sight, but all things are open and laid bare before the eyes of her to whom we must be accountable.

¹⁴Since we have a great high priest who's passed through the heavens – Jesus, Godde's Son – we should hold firmly to our confession. ¹⁵We don't have a high priest who's unable to sympathize with our weaknesses, but one who's been tempted in every way like we are – yet without wrongdoing. ¹⁶So we should approach the throne of grace with confidence, so that we may receive mercy and find grace for help in our time of need.

Chapter Five

Every high priest taken from among mortals is appointed to represent mortals in matters related to Godde so that they may offer both gifts and sacrifices for wrongdoings. ²The high priest can deal gently with those who are ignorant and deceived because they're beset with weakness too. ³As a result, they have to offer sacrifices for their own wrongdoings, as well as those of the people. ⁴No one takes this honor for themselves, but they're called by Godde, just as Aaron was.

⁵In the same way, Christ didn't glorify himself in becoming a high priest, but the one who said to him:

"You're my Son.
Today I've become your Mother."

⁶As she says in another place too:

"You're a priest forever
in the order of Melchizedek."

⁷During his days in the flesh, he offered up both petitions and prayers with loud cries and tears to the one who could rescue him from death, and he was heard because of his reverence. ⁸Though he was a

Son, he learned obedience from what he suffered. ⁹Once he was perfected, he became the source of eternal life for all who obey him, ¹⁰declared by Godde a high priest in the order of Melchizedek.

¹¹We have much to say about him, but it's hard to explain since you don't listen. ¹²Though by this time you should be teachers, you need someone to teach you again the elementals of Godde's oracles from the beginning. You need milk, not solid food! ¹³Everyone who lives on milk is a child, unfamiliar with the teaching of justice. ¹⁴But solid food is for those who are mature, whose senses have been trained by practice to distinguish between good and evil.

Chapter Six

So, leaving behind the elemental teachings about Christ, let's press on toward maturity — not rehashing the basics (teachings about turning from useless deeds and trusting in Godde, ²and the teachings about baptisms, laying on of hands, resurrection from the dead, and eternal judgment). ³We'll do that if Godde permits. ⁴In the case of those who were once enlightened, tasted the heavenly gift, shared the Holy Spirit, ⁵and tasted Godde's good word and the powers of the coming age ⁶and then fell away, it's impossible to renew their change since they're crucifying the Son of Godde all over again and publicly shaming him. ⁷Land that drinks the rain that often falls on it and that produces a crop useful for those for whom it's also cultivated receives a blessing from Godde. ⁸But if it produces thorns and thistles, it's worthless and nearly cursed. It ends up burned.

⁹Even though we're speaking like this, beloved, we're confident of better things for you — things that belong to life. ¹⁰Godde isn't unjust; she won't forget your work and the love you've shown for her sake by ministering to the holy ones, which you're still doing. ¹¹We want each of you to show the same eagerness to the very end in order to realize the full assurance of your hope. ¹²We don't want you to be lazy, but to imitate those who through trust and patience inherited the promises.

¹³When Godde made a promise to Sarah and Abraham, since she had no one greater to swear by, she swore by herself. ¹⁴She said:

"I'll surely bless you
and multiply your descendants."

¹⁵After patiently waiting, they obtained the promise. ¹⁶People swear by someone greater than themselves, and the oath is final for settling every dispute. ¹⁷In the same way, when Godde wanted to show even more clearly to the heirs of the promise that her counsel doesn't change, she confirmed it with an oath ¹⁸so that by two unchanging things in which it's impossible for Godde to lie, we who've fled for refuge might be strongly encouraged to take hold of the hope set before us. ¹⁹We have this hope as an anchor for the soul, a hope both safe and firm to enter the inner space beyond the veil. ²⁰Jesus entered for us as a forerunner, and has become a high priest forever in the order of Melchizedek.

Chapter Seven

This "King Melchizedek of Salem," "priest of the Most High Godde," met and blessed Sarah and Abraham as they were returning from the defeat of the kings. ²Sarah and Abraham gave him "a tenth of everything." Melchizedek means "king of justice," and "king of Salem" means "king of peace." ³Without

mother or father, without any genealogy, without beginning or end of life, but made like Godde's Son, he remains a priest perpetually.

⁴Look at how great he was! Even Sarah and Abraham, the matriarch and patriarch, gave him a tenth of the plunder. ⁵The descendants of Levi who are priests are instructed by the Torah to collect tithes from the people – that is, from their sisters and brothers, even though they're descended from Sarah and Abraham. ⁶But the one who doesn't trace his descent from them accepted tithes from Sarah and Abraham and blessed the ones who received the promises. ⁷Without a doubt, the one who blesses is greater than the one who's blessed. ⁸In one case, people who receive tithes eventually die; but in this case, it is testified that the one who received tithes lives. ⁹In a manner of speaking, even Levi – who receives tithes – paid tithes through Sarah and Abraham, ¹⁰because he was still in the bodies of his parents when Melchizedek met him.

¹¹If perfection was possible through the Levitical priesthood – which was the basis of the Torah that the people received – why would it be necessary for another priest to arise in the order of Melchizedek rather than in the order of Aaron? ¹²Because when the priesthood is changed, the Torah needs to be changed too. ¹³The one about whom these things were said belonged to a different tribe, from which no one has ever served at the altar. ¹⁴It's obvious that our Lord descended from Judah, and Moses didn't say anything about priests from that tribe. ¹⁵It's even more obvious if another priest like Melchizedek arises, ¹⁶one who hasn't been made a priest according to the torah of a fleshly precept, but according to the power of an indestructible life. ¹⁷Because it's testified:

"You're a priest forever
in the order of Melchizedek."

¹⁸The previous precept is set aside because it's weak and useless ¹⁹(because the Torah perfected nothing), but a better hope is introduced, through which we draw near to Godde.

²⁰It wasn't confirmed without an oath. Others have been made priests without an oath, ²¹but this one became a priest with an oath because of the one who said to him:

"The Lady swore
and won't change her mind:
'You're a priest forever.'"

²²Accordingly Jesus has become the guarantor of a better covenant. ²³There have been many priests because death prevented them from continuing their work. ²⁴But because he lives forever, he has a permanent priesthood. ²⁵So he's able to give life completely to those who approach Godde through him, always living to intercede for them.

²⁶It was only right for us to have such a high priest: holy, innocent, undefiled, separated from wrongdoers, and exalted above the heavens. ²⁷Unlike the other high priests, he doesn't need to offer up sacrifices every day – first for his own wrongdoings and then for those of the people – because he did that once for all when he offered up himself. ²⁸The Torah appoints high priests who are weak, but the word of the oath which came after the Torah appoints a Son who has been perfected forever.

Chapter Eight

Now to sum up what we're saying: We have such a high priest, who sat down at the right hand of the Majesty's throne in heaven,² a minister in the sanctuary and the true tabernacle set up by the Lady, not mortals.³ Every high priest is appointed to offer gifts and sacrifices, so it's necessary that this high priest have something to offer too.⁴ If he were here on earth, he wouldn't be a priest, since there are already priests who offer the gifts prescribed by Torah.⁵ They serve a copy and shadow of the heavenly ones, just as Godde warned Moses when he was about to build the tabernacle: "See that you make everything according to the pattern shown you on the mountain."⁶ But now the ministry he's gained is as much better than theirs as the covenant he mediates is better, since it's based on better promises.

If there hadn't been anything wrong with that first covenant, there wouldn't have been any need to look for a second one.⁷ But she found something wrong with them when she said:

"See, the days are coming," says the Lady,
 "when I'll make a new covenant
 with the house of Israel and the house of Judah;
⁹ not like the covenant that I made with their ancestors
 on the day when I took them by the hand
 to lead them out of the land of Egypt,
 because they didn't continue in my covenant
 so I didn't pay any attention to them," says the Lady.
¹⁰ "Because this is the covenant that I'll make with the house of Israel
 after those days," says the Lady:
 "I'll put my Torah into their mind
 and write it on their hearts.
 I'll be their Godde
 and they'll be my people.
¹¹ They won't teach their neighbors
 or say to their sisters or brothers,
 'Know the Lady,'
 because everyone will know me,
 from the least of them to their greatest.
¹² I'll be merciful to their injustice
 And won't remember their offenses anymore."

¹³ By saying "a new covenant," she's declaring the first one obsolete. And what's declared obsolete and worn out will soon disappear.

Chapter Nine

Now the first covenant had worship requirements and an earthly sanctuary too.² A tabernacle was built. The first room, called the holy place, included the menorah, the table, and the sacred bread.³ Behind the second veil was the tabernacle called the holy of holies.⁴ It had a golden altar of incense and the gold-covered ark of the covenant, which included a golden jar holding the manna, Aaron's rod that budded,

and the tablets of the covenant.⁵ Above it cherubim of glory overshadowed the mercy seat. But we don't have time to discuss these things in detail now.

⁶With these things in place, the priests were always entering the first room to carry out their ministry.⁷ But only the high priest entered the inner room, and then only once a year, and never without blood, which he offered for himself and for the people's mistakes.⁸ The Holy Spirit is clarifying that the way into the holy place wasn't yet revealed while the first tabernacle was still standing.⁹ It's a symbol of the present time, when gifts and sacrifices are offered that can't perfect the conscience of the worshiper¹⁰ since they deal only with food and drink and various baptisms, fleshly requirements applicable until the right time.

¹¹But when Christ came as a high priest of the good things that have come, he entered through the greater and more perfect tabernacle that isn't made with hands – that is to say, isn't part of this creation.¹² He entered the holy place once for all, not with the blood of goats and calves, but with his own blood, having found eternal redemption.¹³ If the blood of goats and bulls and a heifer's sprinkled ashes make holy those who've been defiled so that their flesh is purified,¹⁴ how much more will the blood of Christ – who through the eternal Spirit offered himself blameless to Godde – purify our conscience from dead deeds so we can serve the living Godde!

¹⁵That's why he's the mediator of a new covenant, so that those who've been called may receive the promised eternal inheritance, because he died to redeem them from their violations under the first covenant.¹⁶ Where there's a will, it's necessary to prove that the one who made it has died¹⁷ because a will takes effect only at death; it's never in force while the one who made it is still alive.¹⁸ That's why even the first covenant wasn't inaugurated without blood.¹⁹ When Moses had told all the people every precept according to the Torah, he took the blood of the calves and the goats, together with water, scarlet wool and hyssop, and sprinkled both the book itself and all the people.²⁰ He said, "This is the blood of the covenant Godde has made with you."²¹ In the same way he sprinkled the blood on the tabernacle and all the vessels used in worship.²² According to the Torah, almost everything is purified with blood, and without the shedding of blood there is no remission.

²³ So the copies of the heavenly things needed to be purified like that, but the heavenly things themselves need better sacrifices.²⁴ Christ didn't enter a holy place made with hands, a symbol of the true one, but rather heaven itself, now to appear in the presence of Godde for us.²⁵ Nor to offer himself again and again, like the high priest who enters the holy place year after year with the blood of another,²⁶ because then he would've had to suffer again and again from the beginning of the world; but now he's been revealed once for all at the end of the ages to remove wrongdoing by sacrificing himself.²⁷ Everyone has to die once, and after that face judgment.²⁸ In the same way Christ, who was offered once to bear the wrongdoings of many, will appear a second time, not to deal with wrongdoings but to bring life to those who eagerly wait for him.

Chapter Ten

Since the Torah is only a shadow of the good things to come and not the true image of the things, those same sacrifices continually offered year after year can't ever perfect those who approach Godde.² Otherwise, wouldn't they have stopped being offered, since the worshipers, having been cleansed once for all, wouldn't have any consciousness of wrongdoings?³ But those sacrifices are an annual reminder of wrongdoings.⁴ It's impossible for the blood of bulls and goats to take away wrongdoings.

⁵ So when he comes into the world, he says:

“Sacrifices and offerings you didn’t want,
but you prepared a body for me.
“Whole burnt offerings and sacrifices for wrongdoing
you weren’t pleased with.
“Then I said,
‘See, I’ve come.
In the scroll of the book it’s written of me.
O Godde, I’ve come to do your will.’”

⁸First he said that “Sacrifices and offerings” and “whole burnt offerings and sacrifices for wrongdoing,” which are offered according to Torah, “you didn’t want” and “weren’t pleased with.” ⁹Then he said, “See, I’ve come to do your will.” He abolishes the first to establish the second. ¹⁰By Godde’s will, we’ve been sanctified through the offering of the body of Jesus Christ once for all.

¹¹Day after day, every priest stands ministering, again and again offering the same sacrifices that can’t ever take away wrongdoings. ¹²But when he had offered one sacrifice for wrongdoings for all time, “he sat down at Godde’s right hand” ¹³and since then has been waiting “until his enemies are put as a footstool under his feet.” ¹⁴With a single offering, then, he has perfected for all time those who are being made holy.

¹⁵The Holy Spirit testifies to us too, because she says:

¹⁶“This is the covenant that I’ll make with them
after those days,” says the Lady:
“I’ll put my Torah in their heart
and write it on their mind.”

¹⁷“I won’t remember their offenses and crimes anymore.”

¹⁸Now where there’s been forgiveness of these, there’s no more offering for wrongdoing.

¹⁹So, sisters and brothers, since we have confidence to enter the holy place by Jesus’ blood, ²⁰by the new and living way that he inaugurated for us through the veil – that is, his flesh – ²¹and since we have a great priest over Godde’s house, ²²we should approach with a true heart trusting with full assurance, with hearts sprinkled clean from an evil conscience and the body washed with pure water. ²³We should hold firm to the confession of our hope without wavering, because the one who promised is trustworthy. ²⁴We should consider how to encourage each other to love and good deeds, ²⁵not giving up meeting together as some are in the habit of doing, but encouraging each other even more as you see the day approaching.

²⁶If we deliberately do wrong after we’ve come to know the truth, there’s no longer a sacrifice for wrongdoings, ²⁷but only a fearful expectation of judgment and “a raging fire that’ll devour the adversaries.” ²⁸Anyone who disregards Moses’ Torah dies without mercy “on the testimony of two or three witnesses.” ²⁹How much worse punishment do you think will be deserved by the one who’s trampled on the Son of Godde, disparaged the blood of the covenant by which they were sanctified, and insulted the Spirit of grace? ³⁰We know the one who said, “Vengeance belongs to me.” And again, “The Lady will judge her people.” ³¹It’s a fearful thing to fall into the hands of the living Godde!

³²But remember the former days when, after you were enlightened, you endured a great struggle with suffering. ³³Sometimes you were publicly exposed to both insults and oppression, and sometimes

you suffered with those who were treated that way. ³⁴You sympathized with those in prison and joyfully accepted the confiscation of your possessions, knowing that you yourselves possess something better and more lasting. ³⁵So don't throw away your confidence, which brings a great reward. ³⁶You need perseverance so that when you've done the will of Godde, you may receive what was promised.

³⁷"In just a little while,
the coming one will come and won't delay.
³⁸But the just will live by trust.
My soul won't be pleased with them if they shrink back."

³⁹But we're not among those who shrink back toward destruction, but among those who trust and are kept safe.

Chapter Eleven

Now trust is assurance of what's hoped for and proof of what's not seen. ²By trust the ancients were commended.

³By trust we understand that Godde's word formed the worlds, so that what's seen hasn't been made out of what's visible.

⁴By trust Abel offered to Godde a better sacrifice than Cain, for which he was commended as just by Godde, who testified to his gifts. Through trust he still speaks, even though he's dead. ⁵By trust Enoch was taken away so that he wouldn't see death, and "he wasn't to be found because Godde had taken him." Before he was taken away it was testified that "he had pleased Godde." ⁶Without trust it's impossible to please her, because whoever approaches Godde needs to trust that she exists and that she rewards those who seek her. ⁷By trust Noah, when he was warned about events as yet unseen, respectfully built an ark to save his family. In this way he judged the world and inherited the justice that comes by trust.

⁸By trust Sarah and Abraham, when they were called, obeyed and went to the place that they were going to inherit. They went even though they didn't know where they were going. ⁹By trust they lived in the promised land as emigrants in a foreign country, living in tents with Rebekah and Isaac and Leah, Rachel and Jacob, who were heirs of the same promise with them. ¹⁰They were looking for the city with foundations whose architect and builder is Godde. ¹¹By trust Sarah herself, despite her age, received power to have a child because she considered as trustworthy the one who had made the promise. ¹²So from one couple – and them as good as dead – descendants were born "as numerous as the stars of heaven and as innumerable as the sand on the seashore."

¹³They were all trusting when they died. They didn't receive the promises, but they saw them and welcomed them from a distance, confessing that they were strangers and exiles in the land. ¹⁴People who say things like that make it clear that they're looking for a homeland. ¹⁵If they had been thinking of the country they had left, they would've had enough time to return. ¹⁶Instead, they desired a better country – a heavenly one, that is. So Godde isn't ashamed to be called their Godde, because she's prepared a city for them.

¹⁷By trust Abraham, when put to the test, offered up Isaac. He who had received the promises was offering up his only son, ¹⁸even though it was said that "Your offspring will be named through Rebekah and Isaac." ¹⁹He considered that Godde is able to raise even the dead, and in a manner of speaking he did receive him back from the dead. ²⁰By trust Isaac blessed Jacob and Esau concerning things to come.

²¹By trust Jacob, when he was dying, blessed each of the sons of Joseph, and “bowed as he leaned on the top of his staff.” ²²By trust Joseph, at the end of his life, talked about the exodus of the children of Israel and gave instructions about the burial of his bones.

²³By trust Moses’ parents hid him for three months after he was born, because they saw that he was a beautiful child and they weren’t afraid of the king’s order. ²⁴By trust Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, ²⁵choosing to be mistreated along with Godde’s people rather than to enjoy the fleeting pleasures of wrongdoing. ²⁶He considered censure for the sake of Christ to be worth more than all the treasures of Egypt, because he was looking ahead to the reward. ²⁷By trust he left Egypt, unafraid of the king’s rage. He persevered as though he saw the one who can’t be seen. ²⁸By trust he instituted the Passover and the sprinkling of the blood so that the destroyer of the firstborn wouldn’t touch them. ²⁹By trust they passed through the Red Sea as if on dry land; but when the Egyptians tried to do so, they drowned. ³⁰By trust the walls of Jericho fell after they had been encircled for seven days. ³¹By trust the sex worker Rahab didn’t die with those who were disobedient, because she welcomed the spies in peace.

³²What more should I say? I don’t have enough time to talk about Gideon, Deborah and Barak, Delilah and Samson, Jephthah and his daughter, Bathsheba and David, Hannah and her son Samuel and the prophets. ³³Through trust they subdued empires, pursued justice, obtained promises, shut the mouths of lions, ³⁴quenched the power of fire, and escaped the edge of the sword. They were weak but became strong, grew mighty in war, and routed foreign armies. ³⁵Women received their dead by resurrection. But others were tortured to death, refusing to be released, so that they might obtain a better resurrection. ³⁶Yet others were tested by mocking and whipping, and even under guard in prison. ³⁷They were stoned, sawn in two, and killed by the sword. They went around wearing sheepskins and goatskins, destitute, distressed, and mistreated. ³⁸The world wasn’t worthy of them! They wandered in deserts, mountains, caves, and holes in the ground.

³⁹Though these were all commended for their trust, they didn’t receive what had been promised.

⁴⁰Godde had planned something better for us, so that only together with us would they be made perfect.

Chapter Twelve

Consequently, since we’re surrounded by such a great cloud of witnesses, we should lay aside everything that weighs us down and the wrongdoing that entangles us so easily. With perseverance we should run the race before us, ²keeping our eyes on Jesus who leads us to and perfects the faith. Because of the joy set before him he endured the cross, ignoring its shame, and sat down at the right hand of Godde’s throne. ³Consider the one who endured such opposition against himself by wrongdoers. So don’t grow weary or lose heart.

⁴You haven’t yet resisted to the point of shedding blood in your struggle against wrongdoing. ⁵And have you forgotten these encouraging words addressed to you as to daughters and sons?

“My child, don’t make light of the Lady’s discipline
and don’t lose heart when she gives you a warning,
because the Lady disciplines those she loves
and chastises every child she receives.”

⁷It’s for discipline that you endure. Godde deals with you as with daughters and sons, because what child isn’t disciplined by their mother? ⁸But if you’re not disciplined like everyone else, then you’re not really

children. ⁹Moreover, we had fleshly mothers to discipline us, and we respected them for it. How much more should we submit to our spiritual Mother and live! ¹⁰They disciplined us for a few days as they thought best, but she disciplines us for our benefit so that we may share her holiness. ¹¹All discipline seems painful rather than pleasant at the time, but later on it produces a peaceful harvest of justice to those who've been trained by it.

¹²So strengthen your flimsy hands, steady your weak knees, ¹³and "make straight paths for your feet" so that your halting limbs may not be dislocated, but rather healed.

¹⁴Pursue peace with everyone and the holiness without which no one will see the Lady. ¹⁵See to it that no one falls short of Godde's grace, that no bitter root sprouts up to cause trouble and defile many, ¹⁶and that no one becomes promiscuous or profane, like Esau who sold his birthright for one meal. ¹⁷Afterward, as you know, when he wanted to inherit the blessing, he was turned away. He didn't get the chance to change what he'd done, even though he sought it with tears.

¹⁸You aren't the ones who arrived at a place that you can feel – a place blazing with fire; dark, gloomy, stormy, ¹⁹with the trumpet blast and the voice speaking words that they begged not to hear.

²⁰They couldn't stand hearing the instructions:

"If even an animal touches the mountain,
it'll be stoned to death."

²¹The sight was so terrifying that Moses exclaimed, "I'm trembling with fear!"

²²No, you're the ones who've arrived at Mount Zion, the city of the living Godde, the heavenly Jerusalem with myriads of angels assembled for a festival, ²³and the community of the firstborn whose names are written in heaven. You've come to Godde, the judge of all, to the spirits of the just who've been perfected, ²⁴to Jesus, the mediator of a new covenant, whose shed blood speaks louder than Abel's.

²⁵See to it that you don't refuse to listen to Godde. If they didn't escape when they refused to listen to her earthly warnings, how much more likely is it that we can escape if we ignore her warnings from heaven? ²⁶Back then her voice shook the earth, but now she's promised:

"Once again I'll shake not only the earth,
but heaven too."

²⁷The phrase "once again" means the removal of what's shaken – that is, created things – so that what's not shaken may remain. ²⁸Consequently, since we're receiving a reign that can't be shaken, we should give thanks and worship Godde appropriately with reverence and awe, ²⁹because our "Godde is a consuming fire."

Chapter Thirteen

Continue loving each other as sisters and brothers. ²Don't forget to show hospitality to strangers, because in doing so some have entertained angels without knowing it. ³Remember those who are imprisoned as if you were imprisoned with them, and remember those who are mistreated as if you yourselves were. ⁴Everyone should honor marriage and keep the marriage bed undefiled, because Godde will judge those who are promiscuous and unfaithful. ⁵Live free from the love of money and be content with what you have, because she's said:

"I'll never leave you,
nor will I ever forsake you."

⁶So we can say with confidence:

"The Lady is my helper;
I will not be afraid.
What can anyone do to me?"

⁷Remember your leaders who spoke Godde's word to you; considering the outcome of their conduct and imitate their trust. ⁸Jesus Christ is the same yesterday, today, and forever. ⁹Don't be carried away by all kinds of strange teachings; it's good for the heart to be strengthened by grace, not by rules about food, which haven't helped those who were preoccupied with them. ¹⁰We have an altar from which those who serve in the tabernacle have no right to eat. ¹¹The high priest brings the blood of animals into the holy place for wrongdoing, but their bodies are burned outside the camp. ¹²That's also why Jesus suffered outside the gate, to make the people holy through his own blood. ¹³So we should go to him outside the camp and bear his censure ¹⁴since we don't have a permanent city here, but are looking for the coming one. ¹⁵Through him, then, we should continually offer a sacrifice of praise to Godde – that is, the fruit of lips that confess his name. ¹⁶Don't forget to do good and share, because Godde is pleased with such sacrifices.

¹⁷Have confidence in your leaders and defer to them, because they keep watch over you and will be held accountable. If you do, then they'll lead with joy – not with groaning, which wouldn't be beneficial for you.

¹⁸Pray for us, because we're confident that we have a good conscience and want to conduct ourselves honorably in all things. ¹⁹I urge you to do this all the more so that I may be restored to you sooner.

²⁰Now may the Godde of peace, who by the blood of an eternal covenant brought back from the dead our Lord Jesus, the great shepherd of the sheep, ²¹prepare you with everything good to do her will, doing in us what's pleasing in her sight, through Jesus Christ, to whom be the glory forever and ever! Amen.

²²But I urge you, sisters and brothers, to bear with my message of encouragement, because I haven't written very much to you. ²³I want you to know that our brother Timothy has been freed. If he comes soon enough, he'll be with me when I see you.

²⁴Greet all your leaders and all the holy ones. The ones from Italy greet you. ²⁵Grace be with all of you.

The Tradition of James

Chapter One

James, a bondservant of Godde and of the Lord Jesus Christ, to the twelve tribes which in the Dispersion: Greetings.

²Consider it pure joy, my sisters and brothers, whenever you fall into various temptations, ³knowing that the testing of your trust produces endurance. ⁴Let endurance complete its perfect work, so that you may be mature and complete, not lacking anything. ⁵But if any of you lacks Wisdom, ask Godde, who gives to all liberally and without criticism; and it will be given to them. ⁶But they should ask in trust, never doubting, because the one who doubts is like a wave of the sea, driven and tossed by the wind. ⁷That person shouldn't think that they'll receive anything from the Lady. ⁸They're double-minded, unstable in all their ways.

⁹Instead, the sister or brother in humble circumstances should boast in their high position, ¹⁰and the one who is rich, in their humiliation, because they'll disappear like a wild flower. ¹¹The sun rises with the scorching heat and withers the grass; its flower falls, its beauty is destroyed. In the same way, the one who is rich will fade away in their pursuits.

¹²Blessed is the one who endures temptation, because when they've been approved, they'll receive the crown of life which the Lady promised to those who love her. ¹³When tempted, no one should say, "I'm tempted by Godde," because Godde can't be tempted by evil, nor does she tempt anyone. ¹⁴But each one is tempted by their own desire, lured away and enticed. ¹⁵Then, after desire has conceived, it gives birth to wrongdoing; and when it's fully grown, the wrongdoing gives birth to death.

¹⁶Don't be deceived, my beloved sisters and brothers. ¹⁷Every good and perfect gift is from above, coming down from the Mother of lights, who doesn't change like moving shadows. ¹⁸Of her own will she gave birth to us by the message of truth, so that we might be a kind of first fruits of her creatures.

¹⁹Know this, my beloved sisters and brothers: Everyone should be quick to listen, slow to speak, and slow to anger, ²⁰because human anger doesn't produce Godde's justice. ²¹So put away all filthiness and remaining evil. Humbly receive the message planted in you, which can give life to your souls.

²²Don't deceive yourselves by just listening to the message, but do it. ²³If anyone just listens without doing it, they're like someone who looks at their face in a mirror; ²⁴they see themselves and go away, immediately forgetting what they look like. ²⁵But whoever looks into the perfect Torah of freedom and continues in it – not just listening and then forgetting, but doing the deed – they'll be blessed in what they do.

²⁶If anyone considers themselves to be religious but doesn't bridle their tongue, they're deceived; their religion is worthless. ²⁷This is pure and undefiled religion before our Godde and Mother: to visit the orphans and widows in their distress, and to keep unstained by the world.

Chapter Two

My sisters and brothers, those who trust in our glorious Lord Jesus Christ shouldn't show favoritism. ²If someone with a gold ring and fine clothes comes into your synagogue, and someone who is poor in filthy clothes also comes in, ³and if you look to the one wearing fine clothes and say, "Here's a good seat for you," but tell the one who's poor, "Stand there" or "Sit at my feet," ⁴haven't you shown favoritism among yourselves and become judges with evil thoughts?

⁵Listen, my beloved sisters and brothers! Didn't Godde choose those who are poor in this world to be rich in trust, heirs of the reign which she promised to those who love her? ⁶But you've dishonored the

one who's poor. Don't those who are rich oppress you and drag you into court? ⁷Don't they slander the good name by which you were called? ⁸If you keep the royal Torah according to the Scripture, "Love your neighbor as yourself," you're doing well. ⁹But if you show favoritism, you do wrong and are convicted by the Torah as wrongdoers. ¹⁰Whoever keeps the whole Torah but stumbles in one point is guilty of breaking all of it. ¹¹The one who said, "Do not be unfaithful," also said, "Do not murder." Now if you're not unfaithful but do murder you've broken the Torah. ¹²Speak and act as people who will be judged by the Torah of freedom, ¹³because judgment without mercy will be shown to anyone who has shown no mercy. Mercy triumphs over judgment.

¹⁴What good is it, my sisters and brothers, if someone says they have trust, but they have no deeds? Can trust give them life? ¹⁵If a sister or brother is naked and hungry, ¹⁶and one of you tells them, "Go in peace, stay warmed and well fed," but doesn't give them what their body needs, what good is it? ¹⁷In the same way trust by itself, if it has no deeds, is dead.

¹⁸But someone will say, "You have trust, and I have deeds." Show me your trust without deeds, and by my deeds I'll show you my trust. ¹⁹You believe that Godde is one. Good! Even the demons believe that – and shudder. ²⁰But do you want proof, you airhead, that trust apart from deeds is useless? ²¹Wasn't our ancestor Abraham justified by deeds when he offered his son Isaac on the altar? ²²You see that trust and deeds worked together, by deeds trust was perfected, ²³and the Scripture was fulfilled:

"Abraham trusted Godde,
and was counted as just,"

and was called Godde's friend. ²⁴You see that a person is justified by deeds and not by trust alone. ²⁵In the same way, Rahab the sex worker was justified by deeds too, in that she welcomed the messengers and sent them out by a different way. ²⁶As the body without the spirit is dead, trust without deeds is dead too.

Chapter Three

My sisters and brothers, not many of you should be teachers, because you know that we'll be judged more strictly. ²All of us make mistakes. If anyone doesn't make a mistake in what they say, they're perfect, able to keep the whole body in check. ³We put bits into horses' mouths to make them obey us, and we guide their whole body. ⁴Look at ships too. Though they're so big and are driven by fierce winds, they're steered by a very small rudder wherever the pilot wants to go. ⁵In the same way, the tongue is a small part of the body, but it boasts of great things.

Look at how a small fire can spread to a large forest! ⁶The tongue is a fire. It becomes a world of injustice among the parts of our body. It stains the whole body and sets fire to the cycle of nature by the burning trash heap. ⁷Every kind of animal, bird, reptile, and sea creature can be tamed and has been tamed by humankind. ⁸But nobody can tame the tongue. It's a restless evil, full of deadly poison. ⁹With it we praise our Mother the Lady, and with it we curse people who are made in Godde's image. ¹⁰Out of the same mouth comes praise and cursing. My sisters and brothers, it shouldn't be this way! ¹¹Does a spring pour out fresh and bitter water from the same opening? ¹²Can a fig tree, my sisters and brothers, bear olives, or a grapevine bear figs? Neither can a salty spring produce fresh water.

¹³Who among you is wise and understanding? Let them show by their good conduct that their deeds are done in the gentleness that comes from Wisdom. ¹⁴But if you have bitter jealousy and selfishness in your heart, don't boast and deny the truth. ¹⁵Such "wisdom" doesn't come from above, but is earthly,

unspiritual, and demonic. ¹⁶Where there's jealousy and selfishness, there's confusion and every evil practice. ¹⁷But the Wisdom that's from above is first pure, then peaceful, gentle, flexible, full of mercy and good fruits, without favoritism and hypocrisy. ¹⁸Now the fruit of justice is sown in peace by those who make peace.

Chapter Four

Where do your wars and disputes come from? Don't they come from your cravings that are at war within you? ²You want something that you don't have, so you kill. You covet but can't get what you want, so you fight and wage war. You don't have because you don't ask. ³You ask but don't receive, because you ask with wrong motives, so that you may spend it on your pleasures. ⁴You unfaithful people, don't you know that friendship with the world is enmity with Godde? So whoever wants to be a friend of the world becomes an enemy of Godde. ⁵Or do you think that the Scripture says without reason that Godde yearns jealously for the spirit living in us? ⁶But she gives more grace. So it says:

"Godde resists those who are proud,
but gives grace to those who are humble."

⁷So defer to Godde. Resist the devil, and it will flee from you. ⁸Draw near to Godde, and she'll draw near to you. Wash your hands, you who do wrong, and purify your hearts, you who are double-minded. ⁹Grieve, mourn, and weep! Change your laughter to mourning and your joy to gloom. ¹⁰Humble yourselves before the Lady, and she'll lift you up.

¹¹Don't criticize each other, sisters and brothers. Whoever criticizes and judges their sister or brother criticizes and judges the Torah. But if you judge the Torah, you're not a doer of the Torah, but a judge. ¹²There's only one lawgiver and judge who can give life and destroy. But who are you to judge your neighbor?

¹³Come now, you who say, "Today or tomorrow we'll go into this or that city, spend a year there, do business, and make a profit." ¹⁴You don't even know what your life will be like tomorrow. What is your life? You're a mist that appears for a little while and then vanishes. ¹⁵Instead you should say, "If the Lady is willing, we'll live and do this or that." ¹⁶As it is, you boast in your arrogance. All such boasting is evil. ¹⁷So to the one who knows the right thing to do but doesn't do it – to them it's wrong.

Chapter Five

Come now, you who are rich, weep and howl because of the miseries that await you. ²Your riches have rotted and your garments are moth-eaten. ³Your gold and silver have rusted. Their rust will testify against you and will eat your flesh like fire. You've hoarded your treasure in the last days. ⁴Look! The wages you failed to pay the workers who mowed your fields cry out against you, and the cries of the harvesters have reached the ears of the Commanding Lady. ⁵You've lived on the earth in luxury and pleasure. You've fattened your hearts in the day of slaughter. ⁶You've condemned and murdered the one who is just, who didn't resist you.

⁷So be patient, sisters and brothers, until the Lord's coming. Look at how the farmer waits for the precious fruit of the earth, patiently waiting until it receives the early and late rains. ⁸You be patient too. Take heart, because the Lord's coming is near. ⁹Don't complain to each other, sisters and brothers, so that you won't be judged. Look, the judge stands at the door! ¹⁰Sisters and brothers, as an example of suffering

and of patience, consider the prophets who spoke in the Lady's name.¹¹Look, we call blessed those who endured. You've heard of Job's endurance and have seen the outcome in the Lady. The Lady is full of compassion and mercy.

¹²But above all things, my sisters and brothers, don't promise – not by heaven, nor by the earth, nor by any other thing. But let your "Yes" be "Yes" and your "No" be "No." Otherwise, you'll be condemned.

¹³Is anyone among you suffering? Let them pray. Is anyone cheerful? Let them sing praises. ¹⁴Is anyone among you sick? Let them call for the community's presbyters to pray over them, anointing them with oil in the Lady's name. ¹⁵The trusting prayer will heal the one who's sick, and the Lady will raise them up. If they've done wrong, they'll be forgiven. ¹⁶Confess your wrongs to each other and pray for each other so that you may be healed. The prayer of a just person is powerful and effective. ¹⁷Elijah was a human being like us. He prayed earnestly that it wouldn't rain, and it didn't rain on the earth for three years and six months. ¹⁸He prayed again, the sky poured rain, and the earth yielded its fruit.

¹⁹My sisters and brothers, if anyone among you wanders from the truth and someone turns them back, ²⁰let them know that whoever turns a wrongdoer from the error of their ways will rescue a soul from death and will cover many wrongs.

The Tradition of Peter (1)

Chapter One

Peter, an apostle of Jesus Christ, to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ²who've been chosen according to the foreknowledge of Godde the Mother and made holy by the Spirit to obey Jesus Christ and be purified by his blood: Grace and peace be multiplied to you.

³Blessed be the Godde and Mother of our Lord Jesus Christ, who gave us rebirth according to her great mercy to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an incorruptible, undefiled, and unfading inheritance kept in heaven for you. ⁵By Godde's power you're guarded through trust for a life that's ready to be revealed in the last time. ⁶You greatly rejoice in this, even though for a little while now, if necessary, you've suffered grief in various trials ⁷so that the proof of your trust – which is more precious than gold that perishes even though it's tested by fire – may be found to result in praise, glory, and honor when Jesus Christ is revealed. ⁸Though you haven't seen him, you love him; though you don't see him now, you trust him; you rejoice greatly with an indescribable and glorious joy, ⁹receiving the result of your trust, the life of your souls.

¹⁰Concerning this life the prophets, who prophesied about the grace that would come to you, sought and inquired diligently, ¹¹searching the time and circumstances to which the Spirit of Christ in them was pointing when she predicted Christ's sufferings and the glories to follow. ¹²It was revealed to them that they were serving you, not themselves, when they announced the things that have now been told you through those who announced the good news to you by the Holy Spirit sent from heaven. Angels long to look into these things!

¹³So prepare your minds for action. Exercise self-control and set your hope completely on the grace being brought to you when Jesus Christ is revealed. ¹⁴As obedient children, don't allow yourselves to be shaped according to your former ignorant desires. ¹⁵Like the holy one who called you, become holy yourselves in all your conduct, ¹⁶because it is written, "You will be holy, because I am holy."

¹⁷If you appeal to her as the Mother who judges everyone fairly, according to their deeds, behave reverently during the time of your exile. ¹⁸Know that you were redeemed from the futile conduct inherited from your ancestors, not with corruptible things like silver or gold, ¹⁹but with the precious blood of Christ, like a blameless lamb without stain. ²⁰He was foreknown before the foundation of the world, but has been revealed in these last times for you ²¹who through him trust in Godde, the one who raised him from the dead and gave him glory, so that your trust and hope might be in Godde.

²²Now that you've purified your souls by obeying the truth which leads to genuine love of sisters and brothers, fervently love one another from a pure heart. ²³You've been reborn through the living and enduring word of Godde, not from a mortal mother but from an immortal Mother, ²⁴because:

"All flesh is like grass,
and all its glory is like the flower of the grass.
The grass withers and its flower falls,
²⁵but the Lady's word endures forever."

This is the good news that has been announced to you.

Chapter Two

So put away all hateful feelings, all deceit, hypocrisy, envy, and all slander. ²As newborn babies, long for the pure spiritual milk, so that by it you may grow into life ³if you've tasted that the Lord is gracious. ⁴Come to him, a living stone rejected by mortals but chosen by Godde as precious. ⁵You too are as living stones being built into a spiritual house to be a holy priesthood, to offer up spiritual sacrifices acceptable to Godde through Jesus Christ. ⁶For it stands in Scripture:

“See, I place in Zion a chosen and precious cornerstone,
and the one who trusts in it will never be disappointed.”

⁷So it's precious to you who trust, but to those who do not trust:

“The stone which the builders rejected
was made the cornerstone”;

⁸and:

“A stumbling stone
and a rock that will trip people up.”

They disobediently stumble over the word, which is what they were destined to do.

⁹But you're “a chosen people, a royal priesthood, a holy nation, Godde's own people,” so that you may proclaim the virtues of the one who called you out of darkness into her marvelous light.

¹⁰Once you “weren't a people,”
but now you're Godde's people;
you “hadn't received mercy,”
but now you've received mercy.

¹¹Beloved, I urge you as foreigners and exiles to avoid fleshly desires which war against the soul.

¹²Show good conduct among the Gentiles so that, when they slander you as evildoers, they may see your good deeds and glorify Godde on the day of visitation.

¹³Defer to every human institution for the Lady's sake: whether to a ruler, as supreme; ¹⁴or to governors, as sent by the ruler to punish wrongdoers and to praise those who do good. ¹⁵Godde's will is that by doing good you may silence the ignorance of the foolish. ¹⁶Live as free people, but don't use your freedom as a cover for evil; live as Godde's bondservants. ¹⁷Honor everyone. Love your sisters and brothers. Revere Godde. Honor the ruler.

¹⁸Household bondservants, defer to your masters and mistresses with all reverence, not only to those who are good and gentle, but also to those who are harsh. ¹⁹Grace is given to anyone who endures the pain of unjust suffering because of their conscience for Godde. ²⁰What credit is there if you endure beating for wrongdoing? But if you endure suffering when you do good, Godde will give you grace. ²¹You were called to this because Christ also suffered for you, leaving you an example, so that you might follow in his steps.

²²“He didn’t do anything wrong,
nor was deceit found in his mouth.”

²³When he was cursed, he didn’t curse back. When he suffered, he didn’t threaten, but entrusted himself to the one who judges with justice. ²⁴He himself bore our wrongdoings in his body on the tree so that we might die to our wrongdoings and live to justice; you were healed by his wounds. ²⁵You were going astray like sheep, but now you’ve returned to the shepherd and bishop of your souls.

Chapter Three

In the same way, defer to your own partners so that even if they disobey the word, they may be won over without a word by your conduct ²when they see your pure and reverent behavior. ³Your beauty shouldn’t come from outward adornment like braiding your hair with gold or wearing fine clothes, ⁴but from the inner self of the heart, with the incorruptible adornment of a gentle and quiet spirit, which is very precious in Godde’s sight. ⁵That’s how holy people of the past who hoped in Godde adorned themselves too, deferring to their own partners ⁶as Sarah and Abraham deferred to each other and honored each other. You’re their children if you do good and don’t fear intimidation.

⁷Be understanding with your partners in your life together. Honor them even if you’re physically stronger, since they’re co-heirs of the grace of life. Do this so that that your prayers may not be hindered.

⁸Finally, all of you, be of one mind: sympathetic, loving as sisters and brothers, compassionate, and humble. ⁹Don’t repay evil for evil or insult for insult, but bless instead, since you were called to inherit a blessing ¹⁰because:

“Whoever would love life
and see good days
should keep their tongue from evil,
and their lips from speaking deceit.
¹¹They should turn from evil and do good;
They should seek peace and pursue it,
¹²because the eyes of the Lady are on the just,
and her ears open to their prayer;
but the Lady faces down those who do evil.”

¹³Now who will harm you if you become zealous to do what’s good? ¹⁴But even if you should suffer for justice’s sake, you are blessed. “Don’t fear what they fear, and don’t be troubled.” ¹⁵Revere Christ as Lord in your hearts. Always be ready to defend yourselves to everyone who asks you why you hope, ¹⁶but do so with gentleness and respect, with a good conscience, so that when they slander you they may be disappointed by your good conduct in Christ. ¹⁷If it’s Godde’s will, it’s better to suffer for doing good than for doing evil. ¹⁸For Christ also suffered for wrongdoings once, the just for the unjust, that he might bring you to Godde. He was put to death in the flesh, but made alive in the spirit, ¹⁹in which he also went and made a proclamation to the spirits in prison ²⁰who were disobedient in the past, when Godde waited patiently in the days of Noah during the building of the ark in which a few – that is, eight souls – were saved through water. ²¹This symbolizes baptism, which now gives you life – not a removal of dirt from the flesh, but an appeal of a good conscience to Godde through the resurrection of Jesus Christ ²²who’s

at Godde's right hand, having gone into heaven with angels, authorities, and powers in submission to him.

Chapter Four

Since Christ suffered in the flesh, arm yourselves also with the same intention, because whoever has suffered in the flesh has stopped doing wrong. ²So don't live the rest of your life in the flesh for human desires anymore, but for Godde's will. ³Enough time has been spent participating in Gentile desires, living in lewdness, desires, drunkenness, carousing, drinking, and uncontrollable idolatry. ⁴They think it's strange that you don't join them in going wild and slandering Godde; ⁵they'll be accountable to the one who's ready to judge the living and the dead. ⁶That's why the good news was announced even to those who are dead, so that they might be judged in the flesh but live according to Godde in the spirit.

⁷The end of all things is near, so be sensible and exercise self-control in your prayers. ⁸Above all, fervently love each other, because love covers a multitude of wrongs. ⁹Be hospitable to one another without complaining. ¹⁰Each of you should use your gifts to minister to one another as good stewards of Godde's diverse grace. ¹¹Whoever speaks should do so as one speaking Godde's words. Whoever ministers should do so with the strength Godde supplies, so that in all things Godde may be glorified through Jesus Christ. To him be the glory and the power forever and ever! Amen.

¹²Beloved, don't be surprised that you're being tested by a fiery trial, as though something strange were happening to you. ¹³Rather, rejoice that you're sharing Christ's sufferings, so that you may also rejoice and be very glad when his glory is revealed. ¹⁴If you're insulted in Christ's name you're blessed, because the spirit of glory – Godde's Spirit – is resting on you. ¹⁵None of you should suffer as a murderer, a thief, a wrongdoer, or a meddler. ¹⁶However, if anyone suffers for being a Christian, they shouldn't be ashamed but should glorify Godde in Christ's name, ¹⁷because the time has come for judgment to begin with Godde's household. If it begins with us, how will it end for those who don't obey Godde's good news?

¹⁸"If it's hard for the one who's just to be given life,
what will happen to the wrongdoer and to the one who's corrupt?"

¹⁹So those who suffer in accordance with Godde's will should entrust their souls to their trustworthy Creator and continue to do good.

Chapter Five

As a presbyter myself, a witness of Christ's sufferings who will also share in the glory that's about to be revealed, I urge the presbyters among you ²to shepherd Godde's flock among you, not watching over them because you must but because you're willing, and not to make money but because you're eager. ³Don't lord it over those entrusted to you, but be examples to the flock, ⁴and when the chief Shepherd has been revealed you'll receive the unfading crown of glory.

⁵In the same way, you who are newer should defer to the presbyters. All of you should clothe yourselves with humility toward each other, because:

"Godde resists the proud,
but gives grace to the humble."

⁶So humble yourselves under Godde's mighty hand so that you may be exalted in due time. ⁷Cast all your anxiety on her, because she cares for you.

⁸Exercise self-control and be alert. Your enemy, the devil, prowls around like a roaring lion looking for someone to devour. ⁹Resist it and stand firm in the faith, knowing that your sisters and brothers all over the world are going through the same kinds of suffering. ¹⁰And after you have suffered a little while, the Godde of all grace, who called you to her eternal glory in Christ Jesus, will restore, support, strengthen, and establish you. ¹¹To her be the power forever and ever! Amen.

¹²With the help of Silvanus, whom I consider a trustworthy brother, I have written to you briefly to encourage you and to testify that you stand in the true grace of Godde. ¹³Your sister community in Babylon, chosen together with you, greets you, as does my son Mark. ¹⁴Greet each other with a kiss of love. Peace to you all, who are in Christ.

The Tradition of Peter (2)

Chapter One

Simon Peter, a bondservant and apostle of Jesus Christ, to those who've received a trust as precious as ours by the justice of our Godde and Life-Giver Jesus Christ: ²Grace and peace be multiplied to you in the knowledge of Godde and of Jesus our Lord.

³Her divine power has given us everything necessary for life and piety through the knowledge of the one who called us by her own glory and virtue. ⁴Through these things she has given us her precious and very great promises, so that through them you may escape from the desires of the world's corruption and share the divine nature. ⁵For this very reason, make every effort to build up your trust with virtue, and virtue with knowledge, ⁶and knowledge with self-control, and self-control with perseverance, and perseverance with piety, ⁷and piety with mutual affection, and mutual affection with love; ⁸because if these things are overflowing among you, they'll keep you from being useless or unfruitful in the knowledge of our Lord Jesus Christ. ⁹Whoever lacks these things is blind and myopic, having forgotten the cleansing of past wrongdoings. ¹⁰Consequently, sisters and brothers, be more eager to confirm your calling and election, because if you do these things, you will never stumble. ¹¹In this way you'll be richly welcomed into the eternal reign of our Lord and Life-Giver, Jesus Christ.

¹²So I'll always intend to remind you of these things, even though you already know them and have been established in the truth you have. ¹³As long as I'm in this body, I think it's right to stir you up by reminding you, ¹⁴since I know that I'll put aside my body soon, as our Lord Jesus Christ made clear to me. ¹⁵I eagerly want you to be able to remember these things always, even after my departure.

¹⁶We didn't follow cleverly devised fables when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷When the voice came to him from the Majestic Glory, he received honor and glory from Godde the Mother:

"This is my beloved Son,
in whom I am well pleased."

¹⁸We heard this voice come from heaven when we were with him on the holy mountain, ¹⁹so we've confirmed the message of the prophets. You do well to pay attention to it as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts. ²⁰Above all else, understand that no prophecy of Scripture is a matter of one's own interpretation ²¹because no prophecy was ever made by human will; rather, people being carried along by the Holy Spirit spoke from Godde.

Chapter Two

But there were also false prophets among the people, just as false teachers will be among you too. They'll secretly introduce destructive schisms, denying even the Master who bought them – bringing sudden destruction on themselves. ²Many will follow their lewdness, and because of them the way of truth will be slandered. ³In their greed they'll exploit you with deceptive words. Their judgment from long ago isn't idle, and their destruction hasn't been sleeping.

⁴If Godde didn't spare angels who did wrong, but sent them to Tartarus, putting them in chains of darkness to be kept for judgment; ⁵and didn't spare the ancient world but protected eight people – including Noah, a herald of justice – when she brought a flood on the world of those who were corrupt; ⁶and reduced to ashes the cities of Sodom and Gomorrah, condemning them to destruction and making

them an example of what's coming to those who are corrupt; ⁷and rescued Lot, a just man being worn down by the lewd conduct of those who are unscrupulous ⁸(because that just man living among them was tormented in his just soul day after day by the crimes that he saw and heard), ⁹then the Lady knows how to rescue those who are pious from trials and how to keep those who are unjust for punishment in the coming judgment, ¹⁰especially those who pursue the filthy desires of their flesh and who despise authority.

Daring and willful, they're not afraid to slander celestial beings, ¹¹whereas angels, even though they're stronger and more powerful, don't bring a slanderous judgment against them from the Lady. ¹²But like wild animals living by instinct, born to be caught and killed, they slander what they don't know. They'll be destroyed in their own destruction, ¹³suffering the consequences of their injustice. They like to revel in broad daylight. They're stains and blemishes, reveling in their deceit while they feast with you. ¹⁴They're just looking to get laid, and their appetite for wrongdoing is insatiable. They entice unstable souls; their hearts are trained in greed. They're condemned! ¹⁵They've abandoned the right way and gone astray, following the way of Balaam son of Bosor, who loved the wages of injustice. ¹⁶But he was rebuked for his own wrongdoing by a speechless donkey who spoke with a human voice and stopped the prophet's madness.

¹⁷They're springs without water, clouds driven by a storm; the deepest night has been reserved for them. ¹⁸They're inane big talkers who appeal to the lewd desires of the flesh to entice those who are just escaping from those who live in error. ¹⁹They promise them freedom, but they themselves are bondservants of corruption, because "anyone is a bondservant to whatever overcomes them." ²⁰If they've escaped the filthy world through the knowledge of our Lord and Life-Giver Jesus Christ and are again caught up in it and overcome, they're worse off at the end than they were at first. ²¹It would've been better for them not to have known the way of justice, than to have known it and then to turn back from the holy precept that was entrusted to them. ²²They prove the proverbs: "A dog returns to its vomit" and "a clean pig rolls in the mud."

Chapter Three

Beloved, this is now the second letter that I've written to you. Both letters are meant to stir up your sincere minds by reminding you ²to remember the words which were previously spoken by the holy prophets and the precept of the Lord and Life-Giver through your apostles. ³First of all, know that in the last days scoffers will come, scoffing and following their own desires. ⁴"Where's the promise of his coming?" they'll ask. "Because since the time our ancestors fell asleep, everything continues as it has from the beginning of creation." ⁵They intentionally forget that by Godde's word the heavens existed long ago, and the earth was formed out of water and by water, ⁶and that the world at that time perished when it was flooded by water. ⁷But by the same word the present heavens and earth have been reserved for fire, being kept for the coming judgment and destruction of those who are corrupt.

⁸But don't forget this one thing, beloved: With the Lady one day is like a thousand years, and a thousand years are like one day. ⁹The Lady isn't slow in keeping her promise (as some think of slowness) but is patient with you, not wanting anyone to perish but wanting everyone to change. ¹⁰But the Lady's day will come like a thief. The heavens will disappear with a roar and the elements will be burned up, and the earth and its deeds will be revealed. ¹¹Since everything will be destroyed like this, what kind of people should you be? You should be holy in conduct and piety, ¹²looking for and accelerating the coming of Godde's day when the heavens will burn and be destroyed, when the elements will burn up and melt. ¹³But we wait for what she's promised: a new heavens and a new earth where justice dwells.

¹⁴So then, beloved, since you wait for these things, be eager to be found in peace with her, without blemish or blame. ¹⁵Think of our Lady's patience as life, just as our beloved brother Paul also wrote to you with the wisdom that was given to him. ¹⁶He speaks of these things in all of his letters, which do contain some things that are hard to understand. Those who are ignorant and unstable twist them to their own destruction, as they do the other scriptures. ¹⁷So you, beloved, since you're forewarned, be on your guard so you won't be carried away by the error of those who are unscrupulous and fall from your own stability. ¹⁸But grow in the grace and knowledge of our Lord and Life-Giver Jesus Christ. To him be the glory both now and forever! Amen.

The Tradition of John (1)

Chapter One

The Word of life was from the beginning. We've heard him, seen him with our own eyes, looked at him and touched him with our own hands! ²The life was revealed; we've seen, and testify, and announce to you the eternal life which was with the Mother, and was revealed to us. ³We proclaim to you what we've seen and heard so that you also may partner with us. Our partnership is with the Mother and with her Son, Jesus Christ. ⁴We're writing this to you so that our joy may be complete.

⁵This is the message we've heard from him and announce to you: Godde is light, and there's no darkness at all in her. ⁶If we say that we're partners with her and yet live in the darkness, we lie and don't live out the truth. ⁷But if we live in the light as she's in the light, we're partners with each other and the blood of Jesus, her Son, exonerates us from all wrongdoing. ⁸If we say that we don't do anything wrong, we deceive ourselves and the truth isn't in us. ⁹If we confess our wrongdoings, she's trustworthy and just to forgive us and to exonerate us from all injustice. ¹⁰If we say that we haven't done anything wrong, we make her a liar and her word isn't in us.

Chapter Two

My little children, I'm writing this to you so that you won't do what's wrong. If anyone does wrong, we have an Advocate with the Mother – Jesus Christ – who's just. ²He forgives our wrongdoings, and not just ours, but the whole world's too. ³We know for sure that we've known him if we keep his precepts. ⁴Whoever says "I've known him" but doesn't keep his precepts is a liar, and the truth isn't in them. ⁵But Godde's love has truly been completed in whoever keeps their word. This is how we know that we're in him: ⁶Whoever says they remain in him should also live just like he did.

⁷Beloved, I'm not writing to you with a new precept, but with an old precept that you had from the beginning. The old precept is the message that you heard from the beginning. ⁸However, I'm writing to you with a new precept, which is true in him and in you, because the darkness is passing away and the true light is already shining. ⁹Whoever says they're in the light yet hates their sister or brother is still in the darkness. ¹⁰Whoever loves their sister or brother remains in the light, and there's no reason they should trip up. ¹¹But whoever hates their sister or brother is in the darkness, lives in the darkness, and doesn't know where they're going, because the darkness has blinded their eyes.

¹²I'm writing to you, little children, because your wrongdoings have been forgiven for his name's sake.

¹³I'm writing to you, mothers and fathers, because you've known the one who's from the beginning. I'm writing to you, young women and men, because you've overcome evil.

I've written to you, little children, because you've known the Mother.

¹⁴I've written to you, mothers and fathers, because you've known the one who's from the beginning. I've written to you, young women and men, because you're strong, the word of Godde remains in you, and you've overcome evil.

¹⁵Don't love the world or anything in the world. The love of the Mother isn't in anyone who loves the world, ¹⁶because all that's in the world – the desire of the flesh, the desire of the eyes, and the pride of life – isn't from the Mother, but from the world. ¹⁷The world and its desire is passing away, but whoever does Godde's will remains forever.

¹⁸Children, this is the last hour, and as you've heard that antichrist is coming, even now many antichrists have come. That's how we know that it's the last hour. ¹⁹They went out from us, but they didn't belong to us, because if they belonged to us, they would've remained with us. By leaving they showed that none of them belong to us. ²⁰But you've been anointed by the Holy One, and you know everything. ²¹I haven't written to you because you don't know the truth, but because you do know it, and no lie is of the truth. ²²Who's the liar? It's whoever denies that Jesus is the Christ. This is the antichrist, the one who denies the Mother and the Son. ²³Whoever denies the Son doesn't have the Mother. Whoever acknowledges the Son has the Mother too. ²⁴What you've heard from the beginning should remain in you. If what you heard from the beginning remains in you, you'll remain in the Son and in the Mother too. ²⁵This is what he promised us: eternal life.

²⁶I've written this to you concerning those who would deceive you. ²⁷As for you, the anointing you received from him remains in you, and you don't need anyone to teach you. But as that anointing teaches you about everything – and as it's true, and is no lie, and as it has taught you – remain in him.

²⁸And now, little children, live in him, so that when he's revealed we may have confidence and won't be ashamed before him at his coming. ²⁹If you know that Godde is just, you know that everyone who pursues justice is born of her.

Chapter Three

See how much love the Mother has lavished on us, that we should be called Godde's children! Because of this the world doesn't know us, because it didn't know her. ²Beloved, we're Godde's children now, but it's not yet clear what we will be. We do know that when she's revealed, we'll be like her, because we'll see her just as she is. ³Everyone who hopes in her is purified, even as she is pure.

⁴Everyone who does wrong also commits crime. Wrongdoing is crime. ⁵You know that he was revealed to take away wrongdoings, and in him there's no wrongdoing. ⁶Whoever remains in him doesn't do wrong. Whoever does wrong has neither seen him nor known him. ⁷Little children, don't let anyone deceive you. Whoever pursues justice is just, even as he is just. ⁸Whoever does wrong is of the devil, because the devil has been doing wrong from the beginning. That's why the Son of Godde was revealed, to destroy the deeds of the devil. ⁹Whoever's been born of Godde doesn't do wrong because Godde's nature remains in them; they can't do wrong, because they're born of Godde. ¹⁰This is how we can tell who are the children of Godde and who are the children of the devil: whoever doesn't pursue justice is not of Godde, nor is anyone who doesn't love their sister or brother.

¹¹Because this is the message which you heard from the beginning: We should love one another, ¹²not like Cain who was of the evil one and murdered his brother. Why did he murder him? Because his deeds were evil and his brother's were just. ¹³Don't be amazed, my sisters and brothers, if the world hates you. ¹⁴We know that we've passed from death into life because we love the sisters and brothers. Whoever doesn't love remains in death. ¹⁵Whoever hates their sister or brother is a murderer, and you know that no murderer has eternal life remaining in them.

¹⁶This is how we know what love is: He laid down his life for us. And we should lay down our lives for our sisters and brothers. ¹⁷If someone who has worldly possessions sees their sister or brother in need yet closes their heart against them, how can the love of Godde remain in them? ¹⁸Little children, we shouldn't just love in word or speech, but in deed and truth.

¹⁹This is how we'll know that we're of the truth and will persuade our hearts before her ²⁰if our heart condemns us: Godde is greater than our heart, and she knows all things. ²¹Beloved, if our heart doesn't condemn us, we're confident toward Godde, ²²and we'll receive whatever we ask from her, because we

keep her precepts and do what pleases her. ²³This is her precept, that we trust in the name of her Son, Jesus Christ, and love each other, just as she instructed. ²⁴Whoever keeps her precepts remains in her, and she in them. This is how we know that she remains in us: We know it by the Spirit she gave us.

Chapter Four

Beloved, don't trust every spirit, but test the spirits to see whether they're of Godde, because many false prophets have gone out into the world. ²This is how you know the Spirit of Godde: Every spirit that acknowledges that Jesus Christ has come in the flesh is of Godde, ³but every spirit that doesn't acknowledge Jesus isn't of Godde. This is the spirit of the antichrist, which you've heard is coming. Now it's in the world already. ⁴You're of Godde, little children, and you've overcome them, because the one who's in you is greater than the one who's in the world. ⁵They're of the world, so they speak of the world, and the world hears them. ⁶We're of Godde. Whoever knows Godde listens to us; whoever isn't of Godde doesn't listen to us. This is how we know the spirit of truth and the spirit of error.

⁷Beloved, we should love each other, because love is of Godde, and everyone who loves has been born of Godde and knows Godde. ⁸Whoever doesn't love doesn't know Godde, because Godde is love. ⁹This is how we know that Godde's love was revealed in us: Godde has sent her only Son into the world so that we might live through him. ¹⁰In this is love, not that we loved Godde, but that she loved us and sent her Son so that our wrongdoings might be forgiven. ¹¹Beloved, if Godde loved us in this way, we should love each other too. ¹²No one has seen Godde at any time. If we love each other, Godde remains in us and her love has been completed in us.

¹³This is how we know that we remain in her and she in us: She's given us of her Spirit. ¹⁴We've seen and testify that the Mother has sent the Son as the Life-Giver of the world. ¹⁵Godde remains in whomever acknowledges that Jesus is the Son of Godde, and they remain in Godde. ¹⁶We've known and have trusted the love which Godde has for us. Godde is love. Whoever remains in love remains in Godde, and Godde remains in them. ¹⁷This is how love has been completed among us: We may be confident in the day of judgment, because as she is, we are in this world too. ¹⁸There's no fear in love, but perfect love casts out fear because fear involves punishment. Whoever fears has not been perfected in love. ¹⁹We love because she loved us first. ²⁰If anyone says "I love Godde" yet hates their sister or brother, they're a liar, because whoever doesn't love their sister or brother, whom they have seen, cannot love Godde, whom they haven't seen. ²¹The precept we have from her is this: Whoever loves Godde should also love their sister or brother.

Chapter Five

Whoever trusts that Jesus is the Christ has been born of Godde. Whoever loves the one who's given birth loves the child who's born of her too. ²This is how we know that we love Godde's children: when we love Godde and keep her precepts. ³For the love of Godde is this, that we keep her precepts. Her precepts don't weigh us down, ⁴because whatever has been born of Godde overcomes the world. This is the victory that overcomes the world: our trust. ⁵Who overcomes the world, if not the one who trusts that Jesus is the Son of Godde?

⁶This is the one who came by water and blood, Jesus Christ; not just with the water, but with the water and the blood. It's the Spirit who testifies, because the Spirit is the truth. ⁷There are three who testify: ⁸the Spirit, the water, and the blood, and these three agree. ⁹If we receive the testimony of mortals, Godde's testimony is greater, because this is Godde's testimony which she's given about her Son.

¹⁰Whoever trusts in the Son of Godde has the testimony within. Whoever doesn't trust Godde has made her a liar, because they haven't trusted in the testimony that Godde has given about her Son. ¹¹This is the testimony: Godde gave us eternal life, and this life is in her Son. ¹²Whoever has the Son has this life. Whoever doesn't have Godde's Son doesn't have this life.

¹³I've written this to you who trust in the name of Godde's Son so that you may know that you have eternal life. ¹⁴This is the confidence which we have in him: If we ask anything according to her will, she hears us. ¹⁵And if we know that she hears us, whatever we ask, we know that we have what we've asked of her.

¹⁶If anyone sees their sister or brother committing an offense that doesn't lead to death, they'll pray, and Godde will give life to those who don't commit an offense that leads to death. There is an offense that leads to death; I'm not saying that you should pray about that. ¹⁷All injustice is wrong, and there are offenses that don't lead to death.

¹⁸We know that whoever has been born of Godde doesn't continue to do wrong, but the one who has been born of Godde protects them and the evil one doesn't touch them. ¹⁹We know that we're of Godde and the whole world lies in the power of the evil one. ²⁰We know that Godde's Son has come and has given us understanding so that we may know the one who's true, and we're in the one who is true, in her Son Jesus Christ. This is the true Godde and eternal life. ²¹Little children, keep yourselves from idols.

The Tradition of John (2)

Chapter One

The Presbyter to the chosen lady and her children, whom I love in truth – and not just I, but all those who know the truth too – ²because of the truth which remains in us, and will be with us forever: ³Grace, mercy, and peace will be with us from Godde the Mother and from Jesus Christ, the Mother's Son, in truth and love.

⁴I'm overjoyed that I've found some of your children living in truth, just as we've been instructed by the Mother. ⁵And now I ask you, lady, not like I'm writing to you with a new precept, but one we've had from the beginning: that we love one another. ⁶This is love, that we should live according to her precepts. This is the precept as you've heard from the beginning – you should live in it. ⁷Many deceivers, who don't acknowledge Jesus Christ as coming in the flesh, have gone out into the world. This is the deceiver and the antichrist. ⁸Watch yourselves so that we don't lose what we've worked for, but that you will receive a full reward. ⁹Whoever goes too far and doesn't remain in the teaching of Christ doesn't have Godde. Whoever remains in the teaching has both the Mother and the Son. ¹⁰If anyone comes to you without bringing this teaching, don't welcome them into your house and don't greet them, ¹¹because whoever greets them participates in their evil deeds.

¹²Though I have much to write to you, I don't want to do so with paper and ink, but I hope to come to you and to talk face to face so that our joy may be complete. ¹³The children of your chosen sister greet you.

The Tradition of John (3)

Chapter One

The Presbyter to the beloved Gaius, whom I love in truth.

²Beloved, I pray that everything will go well with you and that you'll be in good health, just as it is well with your soul. ³I was overjoyed when sisters and brothers came and testified about how faithful you are to the truth, just as you live in the truth. ⁴I have no greater joy than to hear about my children living in the truth.

⁵Beloved, you are trustworthy in whatever you do for those who are sisters and brothers, even when they're strangers. ⁶They've testified about your love before the community. You'll do well to send them on their way in a manner worthy of Godde, ⁷because for the sake of the Name they went out, taking nothing from the Gentiles. ⁸We ought to welcome such people so that we may be co-workers for the truth.

⁹I wrote to the community, but Diotrephes, who loves to be first among them, doesn't accept us. ¹⁰So when I come, I'll remind people of his deeds, spreading malicious nonsense about us. As if that wasn't enough, he doesn't accept the sisters and brothers; and those who would, he stops and throws out of the community.

¹¹Beloved, don't imitate what's evil, but what's good. Whoever does good is of Godde. Whoever does evil hasn't seen Godde. ¹²Demetrius has received favorable testimony from everyone, and even from the truth itself; we also testify, and you know that our testimony is true.

¹³I had much to write to you, but I don't want to write to you with ink and pen. ¹⁴I hope to see you soon and to talk to you face to face. Peace be with you. The friends greet you. Greet the friends by name.

The Tradition of Jude

Chapter One

Jude, a bondservant of Jesus Christ and brother of James, to those who are beloved in Godde the Mother, and kept safe by Jesus Christ: ²May mercy, peace and love be multiplied to you.

³Beloved, although I was very eager to write to you about the life we share in common, I felt the need to write and urge you to maintain the faith which once and for all was given to the holy ones, ⁴because certain people have crept in secretly. Their judgment was written about long ago: They're corrupt, turning our Godde's grace into lewdness and denying our only Master and Lord, Jesus Christ.

⁵Even though you already know all this, I want to remind you that after the Lady rescued a people from the land of Egypt, she destroyed those who didn't trust. ⁶And she has kept in eternal imprisonment under darkness for the judgment of the great day those angels who didn't keep their own position but deserted their proper place. ⁷Similarly Sodom and Gomorrah and the surrounding towns indulged in promiscuity and perversion. They're an example of being taken out with the trash and incinerated.

⁸In the same way these dreamers disgrace the flesh, reject authority, and slander celestial beings. ⁹Even when the archangel Michael disputed with the devil and argued about the body of Moses, he didn't dare to make a slanderous accusation, but said, "The Lady rebuke you!" ¹⁰But these people slander what they don't understand. What they know instinctively, like wild animals, they're destroyed by. ¹¹How awful for them! They've gone the way of Cain, hurried into Balaam's error for money, and died in Korah's rebellion. ¹²They're blemishes on your love feasts, shamelessly eating with you, feeding only themselves. They're clouds without rain, blown along by winds; autumn trees without fruit, twice dead and uprooted; ¹³wild sea waves, foaming up their own shame; wandering stars, for whom the deepest darkness has been reserved forever.

¹⁴In the seventh generation from Adam, Enoch prophesied about them:

"Look, the Lady came with myriads of her holy ones,
¹⁵to bring justice to all,
and to convict every soul
for their corrupt deeds
which they have done in a corrupt way,
and for all the harsh things
which those who are corrupt outsiders
have spoken against her."

¹⁶They're grumblers and complainers, following their own desires; they're big talkers, flattering others for their own benefit.

¹⁷But you, beloved, remember the words previously spoken by the apostles of our Lord Jesus Christ. ¹⁸They told you, "In the last time there will be scoffers who follow their own corrupt desires." ¹⁹These are the ones who create divisions, ordinary unspiritual people. ²⁰But you, beloved, keep building yourselves up on your most holy faith, praying in the Holy Spirit. ²¹Keep yourselves in Godde's love. Look forward to the mercy of our Lord Jesus Christ for eternal life. ²²Have mercy on those who doubt; ²³rescue others, snatching them out of the fire; and have mercy on others with fear, hating even clothes stained by the flesh.

²⁴Now to the one who is able to keep you from stumbling and to establish you without fault before the presence of her glory in great joy, ²⁵to Godde our Life-Giver through Jesus Christ our Lord, be glory and majesty, power and authority, before all time, now, and forever! Amen.

The Revelation of John

Chapter One

The revelation of Jesus Christ, which Godde gave to show her bondservants what must happen soon. He in turn made it known by sending his angel to his bondservant, John, ²who testified to Godde's message and to the testimony of Jesus Christ – as much as he saw. ³Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear and keep what's written in it, because the time is near.

⁴From John to the seven communities in Asia: Grace to you and peace from the one who is, and who was, and who is to come, and from the seven spirits before her throne, ⁵and from Jesus Christ, the trustworthy witness, the firstborn from the dead, the one above the rulers of the earth.

To the one who loves us and freed us from our wrongdoing by his blood, ⁶and made us a nation of priests serving his Godde and Mother; to whom be the glory and the power forever and ever! Amen.

⁷"Look, he's coming with the clouds,"
and "every eye will see him,
even those who pierced him."
All the tribes of the earth "will mourn for him."

Yes! Amen.

⁸"I am the Alpha and the Omega," says the all-powerful Lady Godde, "who is, and who was, and who is to come!"

⁹I, John, your brother and partner with you in oppression, in Godde's reign, and in patience in Jesus, was on the island called Patmos because of Godde's message and the testimony of Jesus. ¹⁰I was in the Spirit on the Lady's day when I heard behind me a voice as loud as a trumpet. ¹¹It said, "Write down what you see on a scroll and send it to the seven communities: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

¹²I turned to see who had spoken to me. When I turned, I saw seven golden menorahs, ¹³and among the menorahs was someone like a Son of Woman dressed in a long robe with a golden sash around his chest. ¹⁴His head and hair were as white as white wool or snow and his eyes were like flaming fire. ¹⁵His feet were like burnished bronze refined in a furnace and his voice was like the sound of roaring waters. ¹⁶He held seven stars in his right hand, and a sharp two-edged sword came out of his mouth. His face was shining like the sun at its brightest.

¹⁷When I saw him, I fell at his feet like I was dead. He laid his right hand on me.

"Don't be afraid," he said. "I am the first and the last. ¹⁸I am the living one. I was dead, but look, I'm alive forever! Now I have Death's keys to Hades. ¹⁹So write down what you've seen, what is, and what's about to happen afterward. ²⁰As for the mystery of the seven stars which you saw in my right hand, and the seven golden menorahs: The seven stars are the angels of the seven communities, and the seven menorahs are the seven communities.

Chapter Two

"To the angel of the community in Ephesus write:

"These are the words of the one who holds the seven stars in his right hand and moves among the seven golden menorahs. ²¹I know your deeds, your toil, and your patience. I know you can't stand evil, and have examined those who call themselves apostles but really aren't, and found them to be liars. ²²You

have patience and have endured for my sake, and haven't given up. ⁴But I hold this against you, that you left your first love. ⁵So remember how far you've fallen! Change, and do what you used to do at first. Otherwise, I'll come to you and remove your menorah from its place – unless you change. ⁶But you have this in your favor: You hate the deeds of the Nicolaitans, which I hate too. ⁷If anyone has an ear, listen to what the Spirit says to the communities! Whoever overcomes will eat from the tree of life in Godde's paradise.

⁸"To the angel of the community in Smyrna write:

"These are the words of the first and the last, who was dead but has come to life. ⁹I know your oppression and your poverty (but you're really rich) and the slander of those who claim to be Jews but aren't – they're a synagogue of the Satan. ¹⁰Don't be afraid of what you're about to suffer. Look, the devil is about to throw some of you into prison to test you, and you'll be oppressed for ten days. Be trustworthy even to the point of death, and I'll give you the crown of life. ¹¹If anyone has an ear, listen to what the Spirit says to the communities! The one who overcomes won't be harmed by the second death.

¹²"To the angel of the community in Pergamum write:

"These are the words of the one who has the sharp two-edged sword. ¹³I know where you live, where the Satan has its throne. You keep my name and didn't deny my trust even when Antipas my trustworthy witness was killed among you, where the Satan lives. ¹⁴But I hold a few things against you, because there are some among you who hold the teaching of Balaam, who taught Balak to trip up the children of Israel so that they would eat food sacrificed to idols and be promiscuous. ¹⁵So you also have some who hold to the teaching of the Nicolaitans likewise. ¹⁶So change, or else I'll come to you soon and wage war against them with the sword of my mouth. ¹⁷If anyone has an ear, listen to what the Spirit says to the communities! I'll give the hidden manna to the one who overcomes, and I'll give them a white stone engraved with a new name known only to the one who receives it.

¹⁸"To the angel of the community in Thyatira write:

"These are the words of Godde's Son, who has eyes like flaming fire and feet like burnished bronze. ¹⁹I know your deeds and your love, trust, ministry, and patience, and that your latest deeds are greater than at first. ²⁰But I hold this against you, that you accept that woman, Jezebel, who calls herself a prophetess. She teaches and deceives my bondservants to be promiscuous and to eat food sacrificed to idols. ²¹I gave her time to change, but she doesn't want to change her promiscuous ways. ²²Look, I'll throw her onto a bed of great oppression, and those who are unfaithful with her, unless they change from her deeds. ²³I'll kill her children with Death, and all the communities will know that I am the one who searches minds and hearts. I'll repay each of you according to your deeds. ²⁴But I say to the rest of you in Thyatira who don't hold her teaching, who haven't learned what they call 'the deep things of the Satan'; I'm not laying any other burden on you ²⁵except to hold onto what you already have until I come. ²⁶To the one who overcomes and keeps my deeds to the end:

'I'll give power over the Gentiles.'

²⁷"They'll shepherd them with an iron staff, shattering them like clay vessels';

just as I've received authority from my Mother too, ²⁸and I'll give them the morning star. ²⁹If anyone has an ear, listen to what the Spirit says to the communities!

Chapter Three

"To the angel of the community in Sardis write:

"These are the words of the one who has Godde's seven spirits and the seven stars: I know your deeds, that you have a reputation of being alive, but you're really dead. ²Wake up and build up what you have left before it dies altogether, because I haven't found your deeds to be finished before my Godde. ³So remember what you've received and heard; keep it and change. If you don't wake up, I'll come like a thief, and you won't know when I'll come to you. ⁴Yet you have a few people in Sardis who didn't defile their clothes. They'll accompany me in white, because they're worthy. ⁵The one who overcomes will be dressed in white clothes like them. I'll never blot out their name from the book of life, but will acknowledge their name before my Mother and her angels. ⁶If anyone has an ear, listen to what the Spirit says to the communities.

⁷"To the angel of the community in Philadelphia write:

"These are the words of the one who is holy, the one who is true:

"Who has the key of Bathsheba and David,
who opens and no one can shut,
and who shuts and no one can open."

⁸"I know your deeds. Look, I've opened a door for you which no one can shut because you have some strength, kept my word, and didn't deny my name. ⁹Look, as for the synagogue of the Satan – those who claim to be Jews but aren't, because they're lying – I'll make them come, bow before your feet, and know that I've loved you. ¹⁰Because you've kept my instruction to endure, I'll also keep you from the hour of trial which is coming on the whole world to test everyone living on earth. ¹¹I'm coming quickly! Hold onto what you have so that no one can take your crown. ¹²The one who overcomes, I'll make a pillar in the temple of my Godde and they'll never have to leave it. I'll write on them the name of my Godde and the name of my Godde's city, the new Jerusalem descending out of heaven from my Godde, as well as my own new name. ¹³If anyone has an ear, listen to what the Spirit says to the communities.

¹⁴"To the angel of the community in Laodicea write:

"These are the words of the Amen, the trustworthy and true witness, the head of Godde's creation. ¹⁵I know your deeds, that you're neither cold nor hot. I wish you were one or the other! ¹⁶So because you're lukewarm – neither hot nor cold – I'll vomit you out of my mouth. ¹⁷You say, 'I'm rich and well off, and don't need anything.' But you don't know that you're the one who's miserable, pitiful, poor, blind, and naked. ¹⁸So I advise you to buy from me gold refined by fire so you can become rich; and white clothes to put on so your shameful nakedness will be covered; and cream to anoint your eyes so you can see. ¹⁹I warn and teach everyone I love, so be zealous and change! ²⁰Look, I'm standing here, knocking on the door. If anyone hears my voice and opens the door, I'll come in and eat with them, and they with me. ²¹To the one who overcomes, I'll give the right to sit with me on my throne, just as I also overcame and sat down with my Mother on her throne. ²²If anyone has an ear, listen to what the Spirit says to the communities."

Chapter Four

After this I saw a door standing open in heaven! The first voice I had heard, the one as loud as a trumpet, spoke to me. "Come up here," it said, "and I'll show you what must happen after this."

²Immediately I was in the Spirit! I saw a throne set up in heaven, and someone sitting on the throne ³who looked like jasper and carnelian. Encircling the throne was a rainbow that sparkled like an emerald. ⁴The throne was surrounded by twenty-four thrones, on which were seated twenty-four presbyters dressed in white clothes with golden crowns on their heads. ⁵From the throne came bolts of lightning, rumblings, and thunderclaps. Seven flaming torches blazed before the throne; they're Godde's seven spirits. ⁶In front of the throne was something like a sea of glass, clear as crystal.

Around the throne on each side were four living beings covered with eyes in front and in back. ⁷The first living being was like a lion, the second was like an ox, the third had a human-like face, and the fourth was like a flying eagle. ⁸Each of the four living beings had six wings and was covered with eyes all over. Day and night they never stop singing:

"Holy, holy, holy
is the all-powerful Lady Godde
who was, and who is, and who is to come!"

⁹Whenever the living beings give glory, honor, and thanks to the one sitting on the throne, the one who lives forever and ever, ¹⁰the twenty-four presbyters fall down before the one sitting on the throne and bow to the one who lives forever and ever. They throw their crowns before the throne and sing:

¹¹"Worthy are you, our Lady and Godde,
to receive the glory, the honor, and the power,
because you created all things,
and by your will they existed and were created!"

Chapter Five

Then I saw in the right hand of the one sitting on the throne a scroll with writing on both sides, sealed up with seven seals. ²I saw a mighty angel proclaiming in a loud voice, "Who is worthy to open the scroll and break its seals?" ³No one in heaven or on earth or under the earth was able to open the scroll, or even to look inside it. ⁴I wept bitterly, because no one could be found who was worthy to open the scroll, or even to look inside it. ⁵One of the presbyters said to me, "Don't weep. Look, the lion of the tribe of Judah, the root of Bathsheba and David, has overcome! He can open the scroll and its seven seals."

⁶Then I saw among the throne and the four living beings and presbyters a lamb standing as if it had been slain. It had seven horns and seven eyes, which are Godde's seven spirits sent out into all the earth. ⁷Then he came and took the scroll from the right hand of the one sitting on the throne. ⁸When he had taken the scroll, the four living beings and the twenty-four presbyters fell down before the lamb. Each one had a harp and golden bowls full of incense, which are the prayers of the holy ones. ⁹They sang a new song:

"You're worthy to take the scroll
and to open its seals,

because you were slain
 and with your blood you bought us for Godde
 from every tribe, language, people, and nation
¹⁰and made them a nation of priests serving our Godde,
 and they'll reign on the earth."

¹¹Then I looked and heard the voices of countless angels around the throne, the living beings, and the presbyters. ¹²They sang in a loud voice:

"Worthy is the lamb that was slain
 to receive the power, wealth, wisdom, strength,
 honor, glory, and praise!"

¹³Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that's in them, singing:

"To the one sitting on the throne and to the lamb
 be praise and honor and glory and power
 forever and ever!"

¹⁴The four living beings said, "Amen!" And the presbyters fell and bowed down.

Chapter Six

I saw the lamb open one of the seven seals, and I heard one of the four living beings call out in a voice like thunder, "Come!" ²I looked and saw a white horse. Its rider carried a bow. A crown was given to it, and it rode out as a conqueror to conquer.

³When he opened the second seal, I heard the second living being call out, "Come!" ⁴Another horse emerged, red as fire. Its rider was allowed to take peace from the earth, so that people would slay each other. A great sword was given to it.

⁵When he opened the third seal, I heard the third living being call out, "Come!" And I saw a black horse. Its rider held a pair of scales in its hand. ⁶I heard what sounded like a voice among the four living beings. "A quart of wheat for a denarius," it said, "and three quarts of barley for a denarius! Don't damage the oil and the wine!"

⁷When he opened the fourth seal, I heard the voice of the fourth living being call out, "Come!" ⁸I looked and saw a pale horse. Its rider was named Death, and Hades followed it. They were given power over a quarter of the earth to kill by sword, famine, and disease, and by the wild animals of the earth.

⁹When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of Godde's message and because of their testimony. ¹⁰They cried out in a loud voice. "How long, holy and true Master," they asked, "until you judge the inhabitants of the earth and avenge our blood?" ¹¹A white robe was given to each of them. They were told that they should rest a little longer, until the full number of the bondservants, their sisters and brothers, were killed as they had been.

¹²When he opened the sixth seal I saw a great earthquake. The sun turned black as sackcloth, the whole moon turned blood red, ¹³and the stars of heaven fell to the earth, like unripe figs dropping from a fig tree when shaken by a great wind. ¹⁴Heaven split apart like a scroll being rolled up, and every

mountain and island was moved from its place. ¹⁵The rulers of the earth, the courtiers, the military commanders, those who were rich, those who were mighty, and every bondservant and free person hid themselves in the caves and under the rocks of the mountains. ¹⁶They called out to the mountains and rocks, “Fall on us and hide us from the face of the one sitting on the throne, and from the lamb’s wrath, ¹⁷because the great day of their wrath has come, and who can stand it?”

Chapter Seven

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind could blow on earth or on the sea or on any tree. ²Then I saw another angel coming up from the east with the seal of the living Godde. It cried out in a loud voice to the four angels who were empowered to harm the earth and the sea. ³“Don’t harm the earth,” it said, “or the sea or the trees, until we’ve put a seal on the foreheads of our Godde’s bondservants!” ⁴I heard the number of those who were sealed, 144,000, from every tribe of the children of Israel:

⁵From the tribe of Judah 12,000 were sealed,
from the tribe of Reuben 12,000,
from the tribe of Gad 12,000,
⁶from the tribe of Asher 12,000,
from the tribe of Naphtali 12,000,
from the tribe of Manasseh 12,000,
⁷from the tribe of Simeon 12,000,
from the tribe of Levi 12,000,
from the tribe of Issachar 12,000,
⁸from the tribe of Zebulun 12,000,
from the tribe of Joseph 12,000,
and from the tribe of Benjamin 12,000 were sealed.

⁹After this I looked and saw a large crowd that no one could count, from every nation, tribe, people, and language. They stood before the throne and the lamb dressed in white robes and carrying palm branches in their hands. ¹⁰They cried out in a loud voice:

“Life springs from our Godde
who sits on the throne,
and from the lamb!”

¹¹All the angels stood around the throne, the presbyters, and the four living beings. They fell on their faces before the throne and bowed to Godde, ¹²singing:

“Amen!
Praise, glory,
wisdom, thanksgiving,
honor, power, and might
be to our Godde forever and ever! Amen.”

¹³One of the presbyters spoke to me. "Who are these people wearing white robes," she asked, "and where did they come from?"

¹⁴"My Lady," I answered, "you know."

"These are the people who've gone through the great oppression," she said. "They've washed their robes and bleached them in the lamb's blood."

¹⁵That's why they're before the throne of Godde;
they serve her day and night in her temple.

The one sitting on the throne will spread her tent over them.

¹⁶They'll never be hungry or thirsty again.

The sun won't beat down on them,
nor any scorching heat,

¹⁷because the lamb who is in the middle of the throne will shepherd them
and lead them to springs of living water.

And Godde will wipe away every tear from their eyes."

Chapter Eight

When he opened the seventh seal, heaven fell silent for about half an hour. ²I saw the seven angels who stand before Godde, and seven trumpets were given to them.

³Another angel, who had a golden censer, came and stood at the altar. It was given much incense to offer with the prayers of all the holy ones on the golden altar before the throne. ⁴The smoke of the incense, together with the prayers of the holy ones, rose before Godde from the angel's hand. ⁵The angel took the censer, filled it with fire from the altar, and threw it to the earth. There were thunderclaps, rumblings, and bolts of lightning followed by an earthquake!

⁶The seven angels with the seven trumpets prepared to blow them.

⁷The first trumpeted. Hail and fire, mixed with blood, were thrown to the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.

⁸The second angel trumpeted, and something like a great burning mountain was thrown into the sea. A third of the sea turned into blood, ⁹a third of the creatures that lived in the sea died, and a third of the ships were destroyed.

¹⁰The third angel trumpeted, and a great star fell from heaven, blazing like a torch. It fell on a third of the rivers and on the springs of water. ¹¹The name of the star is called "Bitterness." A third of the water turned bitter. Many people died from the water because it had turned bitter.

¹²The fourth angel trumpeted, and a third of the sun was struck, and a third of the moon, and a third of the stars; so that a third of them would be darkened. There was no light for a third of the day and a third of the night.

¹³Then I looked and heard an eagle flying in midair cry out in a loud voice, "Sorrow! Sorrow! Sorrow to the inhabitants of the earth, because of the remaining trumpet blasts of the three angels who are about to trumpet!"

Chapter Nine

The fifth angel trumpeted, and I saw a star that had fallen from heaven to the earth. It was given the key to the pit leading down to the abyss. ²It opened the pit to the abyss, and smoke rose from the pit like the

smoke of a great furnace. The sun and the air were darkened by the smoke from the pit. ³Out of the smoke locusts swarmed over the earth. They were given power like the scorpions of the earth. ⁴They were told not to hurt the grass of the earth or any green thing or any tree, but only those people who don't have Godde's seal on their foreheads. ⁵They weren't given power to kill them, but to torment them for five months. Their torment was like that inflicted by a scorpion when it strikes. ⁶In those days people will seek Death, but won't find it by any means. They'll want to die, but Death will flee from them.

⁷The locusts looked like horses prepared for war. On their heads they wore what looked like golden crowns, and their faces looked like people's faces. ⁸They had long hair and teeth like lions. ⁹Their scales were like breastplates of iron, and their buzzing wings sounded like many horse-drawn chariots rushing to war. ¹⁰They had tails with stingers, like scorpions, and their tails were able to hurt people for five months. ¹¹Their ruler was the angel of the abyss whose Hebrew name is "Destruction" and whose Greek name is "Destroyer."

¹²The first sorrow is over. Look, there are still two sorrows coming after this.

¹³The sixth angel trumpeted. I heard a voice from the four horns of the golden altar before Godde. ¹⁴It said to the sixth angel with a trumpet, "Free the four angels who are imprisoned at the great river, the Euphrates!"

¹⁵The four angels who had been kept ready for that very hour and day and month and year were then freed to kill a third of humankind. ¹⁶Two hundred million mounted troops rode in their armies! I heard the number. ¹⁷This is how I saw the horses in my vision: Their riders wore breastplates red as fire, blue as sapphire, and yellow as sulfur. The heads of the horses were like lions' heads, and they breathed fire and smoke and sulfur. ¹⁸A third of humankind was killed by the three plagues of fire and smoke and sulfur that they breathed. ¹⁹The horses had powerful mouths and tails, because their tails were like serpents with heads that inflict harm.

²⁰The rest of humankind who weren't killed by these plagues didn't change from their practice of bowing to demons and idols of gold, silver, bronze, stone, and wood, which can't see, hear, or move.

²¹They didn't change from their murders, drug abuse, promiscuity, or stealing.

Chapter Ten

I saw descending from heaven a mighty angel robed in a cloud and wearing a rainbow on its head. Its face was like the sun and its feet like fiery pillars. ²It held a small unrolled scroll in its hand. It placed its right foot on the sea and its left on the land. ³It cried out in a loud voice, like a lion roaring. When it cried out, the seven thunderclaps roared their response. ⁴When the seven thunderclaps responded, I was about to write, but I heard a voice from heaven say, "Seal up what the seven thunderclaps said; don't write it down!"

⁵The angel I saw standing on the sea and the land

raised its right hand to heaven
 "and swore by the one who lives forever and ever
 "who created heaven and everything in it,
 the earth and everything in it,
 and the sea and everything in it."

"There'll be no more delay!" the angel said. ⁷"But when the seventh angel is about to trumpet, Godde's mystery will be finished, just as she announced to her bondservants, the prophets."

⁸Then the voice I had heard from heaven spoke with me again. "Go," it said, "and take the unrolled scroll from the hand of the angel standing on the sea and the land."

⁹So I went to the angel and told it to give me the small scroll.

"Take it," the angel said, "and eat it. It'll be sour in your stomach, but it'll taste 'as sweet as honey' in your mouth."

¹⁰I took the small scroll from the angel's hand and ate it. It really was "as sweet as honey in my mouth," but when I had eaten it, it turned sour in my stomach.

¹¹"You must prophesy again," they told me, "about many peoples, nations, languages, and rulers."

Chapter Eleven

I was given a reed like a staff. "Rise," I was told, "measure Godde's temple, the altar, and those who bow down in it. ²Ignore the outer court of the temple and don't measure it, because that's been given to the Gentiles. They'll trample on the holy city for forty-two months. ³I'll send my two witnesses wearing sackcloth, and they'll prophesy 1,260 days."

⁴They're "the two olive trees" and the two menorahs "that stand before the Lady of the earth." ⁵If anyone tries to hurt them, they breathe fire from their mouths and consume their enemies. That's how anyone who tries to hurt them must be killed. ⁶They have the power to shut heaven so that it won't rain during the time of their prophesying. They have power to turn the waters into blood and to strike the earth with any plague as often as they want.

⁷When they've finished their testimony, the monster rising from the abyss will wage war on them, overcome them, and kill them. ⁸Their dead bodies will lie in the street of the great city, which is spiritually called Sodom and Egypt, where their Lord was crucified too. ⁹For three and-a-half days the peoples, tribes, languages, and nations will gawk at their dead bodies and won't let them be buried. ¹⁰The inhabitants of the earth will gloat over them and rejoice. They'll exchange gifts because these two prophets had tormented them.

¹¹But after those three and-a-half days, Godde's life-giving Spirit entered them and they stood on their feet. Everyone who saw them was terrified. ¹²They heard a loud voice from heaven tell them, "Come up here!"

They ascended into heaven in a cloud while their enemies watched. ¹³At that moment there was a great earthquake and a tenth of the city fell. Seven thousand people were killed in the earthquake. The survivors were terrified and praised the Godde of heaven.

¹⁴The second sorrow is over. Look, the third sorrow is coming soon!

¹⁵The seventh angel trumpeted, and loud voices in heaven followed:

"The world's empire has become the reign of our Lady
and of her Christ,
who will reign forever and ever!"

¹⁶The twenty-four presbyters sitting on their thrones before Godde fell on their faces and bowed to Godde, ¹⁷singing:

"We give you thanks, all-powerful Lady Godde,
who is and who was,
because you have assumed your great power and reigned!"

¹⁸The Gentiles were angry,
and your punishment came,
and the time for judging the dead
and rewarding your bondservants the prophets,
as well as the holy ones and all who respect your name,
both small and great;
and for destroying those who destroy the earth."

¹⁹Godde's temple in heaven was opened, and within her temple the ark of her covenant was seen. There were bolts of lightning, rumblings, thunderclaps, an earthquake, and great hail!

Chapter Twelve

A great sign was seen in heaven: a woman dressed with the sun, with the moon under her feet and a crown of twelve stars on her head. ²She was pregnant and crying out in pains of childbirth, agonizing to give birth. ³Then another sign was seen in heaven: a great red dragon with seven heads and ten horns, and seven crowns on its heads. ⁴Its tail dragged a third of the stars from heaven and threw them to the earth. The dragon stood before the woman about to give birth in order to devour her child as soon as it was born. ⁵She gave birth to a son, a male child who will shepherd all the Gentiles with an iron staff. Her child was snatched up to Godde and to her throne. ⁶The woman fled into the wilderness to a place prepared by Godde where she could be fed for 1,260 days.

Then war broke out in heaven. Michael and the other angels waged war against the dragon. The dragon and its angels fought back, ⁸but they weren't strong enough and there wasn't any place for them in heaven any longer. ⁹The great dragon was thrown down, the ancient serpent called the devil and the Satan, the deceiver of the whole world. It was thrown down to the earth, and its angels with it. ¹⁰I heard a loud voice in heaven say:

"Now have come the life, the power,
and the reign of our Godde,
and the power of her Christ;
because the accuser of our sisters and brothers has been thrown down,
who accuses them before our Godde day and night.
¹¹They overcame it because of the lamb's blood
and by the word of their testimony.
They didn't love their life, even to the point of death.

¹²So rejoice, you heavens
and you who live in them!
But sorrow to the earth and the sea,
because the devil has descended to you
with great rage,
knowing that it has a short time!"

¹³When the dragon saw that it had been thrown down to the earth, it harassed the woman who gave birth to the male child. ¹⁴She was given the two wings of the great eagle so that she could fly into the wilderness to her place where she could be fed for three and-a-half years, away from the serpent. ¹⁵From

its mouth the serpent spewed water like a river after the woman, so that she might be carried away by the flood. ¹⁶But the earth helped the woman by opening her mouth and swallowing up the river which the dragon spewed out of its mouth. ¹⁷The dragon was furious with the woman and went off to wage war on the rest of her offspring, those who keep Godde's precepts and hold the testimony of Jesus. ¹⁸It stood on the sand of the beach.

Chapter Thirteen

Then I saw a monster rising from the sea. It had ten horns and seven heads. It had ten crowns on its horns and slanderous names on its heads. ²The monster I saw looked like a leopard, but its feet were like a bear's and its mouth was like a lion's mouth. The dragon gave the monster its power, its throne, and great authority. ³One of its heads looked like it had been fatally wounded, but its fatal wound was healed. The whole earth was amazed and followed the monster. ⁴They bowed to it, and they bowed to the dragon because it gave authority to the monster. "Who is like the monster?" they asked. "Who can wage war against it?"

⁵The monster was given a mouth to say grandiose and slanderous things. It was given power for forty-two months. ⁶It opened its mouth to slander Godde, her name, her dwelling, and all who dwell in heaven. ⁷It was allowed to wage war on the holy ones and to overcome them. It was given power over every tribe, people, language, and nation. ⁸All the inhabitants of the earth will bow to it, everyone whose name hasn't been recorded from the beginning of the world in the book of life of the lamb who's been slain.

⁹If anyone has an ear, listen up!

¹⁰If anyone is to go into captivity,
into captivity they'll go.

If anyone kills with a sword,
with a sword they'll be killed.

This calls for the endurance and trust of the holy ones.

¹¹Then I saw another monster rising from the earth. It had two horns like a lamb, but it spoke like a dragon. ¹²It exercised all the power of the first monster on its behalf. It forced the earth and its inhabitants to bow to the first monster, whose fatal wound had been healed. ¹³It performed great signs, even making fire descend from heaven to earth in full view of everyone. ¹⁴Because of the signs it was empowered to perform on behalf of the first monster, it deceived the inhabitants of the earth, telling them to make an image of the monster who had been wounded by the sword and yet lived. ¹⁵It was allowed to breathe life into the image of the monster so that the image could talk and force everyone who wouldn't bow to the image to be killed. ¹⁶It forced everyone, great and small, rich and poor, free and bondservant, to be marked on their right hands or on their foreheads, ¹⁷so that no one could buy or sell unless they had that mark, which was the name of the monster or the number of its name. ¹⁸This calls for wisdom. Whoever understands should calculate the monster's number, because it's a human number. Its number is six hundred sixty-six.

Chapter Fourteen

Then I looked and saw the lamb standing on Mount Zion with 144,000 who had his name and his Mother's name written on their foreheads. ²I heard a voice from heaven like the sound of roaring waters and the bang of a great thunderclap. The voice I heard was like the sound of harpists playing their harps. ³They sang a new song before the throne and the four living beings and the presbyters. No one could learn the song except the 144,000, those who had been bought from the earth. ⁴They're the ones who haven't debased themselves, because they're chaste. They're the ones who follow the lamb wherever he goes. They were bought from humankind as the first fruits to Godde and the lamb. ⁵They've never been known to lie because they're without fault.

⁶Then I saw another angel flying in midair with an eternal message of good news to announce to the inhabitants of the earth, to every nation, tribe, language, and people. ⁷"Respect the Lady," it said in a loud voice, "and give her glory, because the hour of her judgment has come. Bow to the one who made the heaven, the earth, the sea, and the springs of waters!"

⁸Another angel, a second one, followed. "Fallen!" it said. "Fallen is the great Babylon, who made all the Gentiles drink of the wine of its idolatrous rage!"

⁹Another angel, a third one, followed them. "If anyone bows to the monster and its image," it said in a loud voice, "and receives a mark on their forehead or on their hand, ¹⁰they'll also drink the undiluted wine of Godde's rage from the cup of her punishment. They'll be tormented with fire and sulfur before the holy angels and the lamb, ¹¹and the smoke of their torment will rise forever and ever. There will be no rest day or night for those who bow to the monster and its image or receives the mark of its name."

¹²This calls for the endurance of the holy ones, those who keep the precepts of Godde and the trust of Jesus.

¹³Then I heard the voice from heaven say, "Write, 'Blessed are the dead who die in the Lady from now on.'"

"Yes," said the Spirit, "so that they will rest from their labors, because their deeds follow them."

¹⁴Then I looked and saw a white cloud, and sitting on the cloud one who looked like a Son of Woman wearing a golden crown on its head and holding a sharp sickle in its hand. ¹⁵Another angel emerged from the temple, crying out to the one sitting on the cloud. "Use your sickle and reap," it said in a loud voice, "because it's time to reap. The harvest of the earth is ripe!"

¹⁶The one sitting on the cloud swung its sickle over the earth, and the earth was harvested.

¹⁷Another angel emerged from the temple in heaven. It had a sharp sickle too. ¹⁸Then another angel, who had power over fire, came from the altar and called to the one with the sharp sickle. "Use your sharp sickle to gather the clusters from the earth's vine," it called in a loud voice, "because its grapes are ripe!"

¹⁹The angel swung its sickle over the earth and gathered its vintage, then threw it into the great winepress of Godde's rage. ²⁰The winepress was trampled outside the city and blood flowed from it, rising as high as the horses' bridles for about two hundred miles.

Chapter Fifteen

Then I saw another great and marvelous sign in heaven: seven angels with the last seven plagues, because with them Godde's rage is finished.

²I saw something like a sea of glass mixed with fire. Those who had overcome the monster, its image, and the number of its name stood on the sea of glass with Godde's harps. ³They sang the song of Moses, the bondservant of Godde, and the song of the lamb:

“Great and marvelous are your deeds,
all-powerful Lady Godde!
Just and true are your ways,
Queen of the nations.
⁴Who wouldn’t respect you, Lady,
and glorify your name?
Because only you are holy.
For all the Gentiles will come
and bow before you,
because your justice has been revealed.”

⁵After this I saw the temple of the testimony’s dwelling open in heaven. ⁶The seven angels with the seven plagues emerged from the temple wearing pure, bright linen, with golden sashes around their breasts.

⁷One of the four living beings gave the seven angels seven golden bowls full of the rage of Godde, who lives forever and ever. ⁸The temple was filled with smoke from Godde’s glory and power. No one could enter the temple until the seven plagues of the seven angels were finished.

Chapter Sixteen

Then I heard a loud voice from the temple speaking to the seven angels. “Go,” it said, “and pour out the seven bowls of Godde’s rage on the earth!”

²The first went off and poured out its bowl on the earth. Foul, painful sores broke out on those who had the mark of the monster and bowed to its image.

³The second poured out its bowl into the sea. It turned into blood like that of a corpse. Everything living in the sea died.

⁴The third poured out its bowl into the rivers and springs of water. They turned into blood. ⁵I heard the angel of the waters say:

“You are just, who are and who were, the Holy One,
because you’ve judged these things.
⁶Because they poured out the blood of the holy ones and prophets,
You’ve given them blood to drink.
It’s what they deserve!”

⁷I heard the altar say:

“Yes, all-powerful Lady Godde,
true and just are your judgments!”

⁸The fourth angel poured out its bowl on the sun. It was allowed to scorch people with fire. ⁹People were scorched with great heat, and they slandered the name of Godde who had power over these plagues. But they didn’t change and give her glory.

¹⁰The fifth poured out its bowl on the throne of the monster. Its empire was plunged into darkness. People bit their tongues because of the pain ¹¹and slandered the Godde of heaven because of their pains and sores. But they didn't change their deeds.

¹²The sixth poured out its bowl on the great river, the Euphrates. It dried up to prepare the way for the rulers from the east. ¹³Then I saw three corrupting spirits that looked like frogs coming out of the mouths of the dragon, the monster, and the false prophet. ¹⁴They're demonic spirits that perform signs, going abroad to the rulers of the whole world to gather them together for the war of that great day of the all-powerful Godde.

¹⁵"Look, I'm coming like a thief. Blessed is the one who stays awake and keeps their clothes on so that they don't go around naked shamefully exposed!"

¹⁶They gathered them together at the place called "the hill of Megiddo" in Hebrew.

¹⁷The seventh angel poured out its bowl into the air. A loud voice from the throne in the temple called out, "It's done!"

¹⁸There were bolts of lightning, rumblings, thunderclaps, and a great earthquake, the likes of which have not happened since humans have lived on earth, so great an earthquake was it and so mighty! ¹⁹The great city split into three parts and the cities of the Gentiles collapsed. Godde remembered the great Babylon and gave it the cup of the wine of her punishing rage. ²⁰Every island fled and the mountains weren't to be found. ²¹Great hundred-pound hailstones rained from heaven on people, and they slandered Godde because of the plague of hail because it was so severe.

Chapter Seventeen

Then one of the seven angels with the seven bowls came and spoke with me. "Come here," it said. "I'll show you the judgment of the great idolater sitting on many waters, ²with whom the earth's rulers were promiscuous and with whose idolatrous wine the inhabitants of the earth got drunk." ³It carried me away in the Spirit into a wilderness. I saw someone riding a scarlet-colored monster full of sacrilegious names. It had seven heads and ten horns. ⁴The rider was dressed in purple and scarlet, glittering with gold, precious stones, and pearls, holding a golden cup full of outrages and the impurities of the earth's idolatry. ⁵On its forehead was written a name, which is a mystery:

"THE GREAT BABYLON,
THE CAUSE OF ALL IDOLATRY
AND EARTH'S OUTRAGES."

⁶I saw the idolater drunk with the blood of the holy ones and the martyrs of Jesus.

I was completely amazed when I saw it. ⁷"Why are you amazed?" the angel asked me. "I'll explain to you the mystery of the rider and of its mount, the monster with seven heads and ten horns. ⁸The monster you saw was, and is not, and is about to rise from the abyss and go to its destruction. The inhabitants of the earth, whose names haven't been recorded in the book of life from the beginning of the world, will be amazed when they see that the monster was, and is not, and yet will come. ⁹This calls for a mind with wisdom. The seven heads are seven mountains on which the rider sits. They're seven rulers too. ¹⁰Five have fallen, one is, and the other hasn't yet come. When he comes, he'll need to remain a little while. ¹¹The monster that was, and is not, is an eighth, but belongs to the seven, and goes to destruction. ¹²The ten horns you saw are ten rulers who haven't yet received an empire, but will receive power as rulers along with the monster for one hour. ¹³They're united in giving their strength and power to the

monster. ¹⁴They'll war against the lamb, but the lamb will overcome them because he's Lord of ladies and lords and Ruler of rulers, and those with him will be called and chosen and trustworthy."

¹⁵"The waters you saw," it said, "where the idolater sits, are peoples, crowds, nations, and languages.

¹⁶The monster and ten horns you saw will hate the idolater, and will devastate it, strip it, eat its flesh, and burn it up with fire. ¹⁷Godde put in their hearts the will to do what she had in mind, to be united in giving their empire to the monster until Godde's words are fulfilled. ¹⁸The idolater you saw is the great city which reigns over the earth's rulers."

Chapter Eighteen

After this I saw another angel descending from heaven with great power, and the earth was lit up by its glory. ²It cried out in a mighty voice:

"Fallen! Fallen is the great Babylon!
It's become a habitat for demons,
a haunt for every corrupting spirit
and every foul bird
and every foul and hateful animal!
³Because all the Gentiles have drunk
of the wine of its idolatrous rage,
the rulers of the earth were promiscuous with it,
and the merchants of the earth got rich from the power of its luxury!"

⁴Then I heard another voice from heaven say:

"Abandon the idolater, my people,
so that you won't share in its wrongdoings
and won't receive its plagues,
⁵because its wrongdoings have piled up to heaven
and Godde has remembered its injustice.

⁶Give back to it just as it gave,
and repay it double for its deeds.

Mix a double for it in its own cup!

⁷Give it as much torment and grief
as it gave itself glory and luxury,
because it says to itself, 'I'm a ruler
and don't need anything,
and will never come to grief!'

⁸So in one day its plagues will come:
death, grief, and famine;
and it'll be burned up with fire,
because mighty is the Lady Godde who's judged it."

⁹The rulers of the earth who were promiscuous and lived with it luxuriously will weep and mourn over it when they see the smoke of its burning, ¹⁰standing far off because they're afraid of its torment. They'll say:

“Sorrow! Sorrow to the great city,
Babylon, the mighty city!
Because your judgment has come in one hour.”

¹¹The merchants of the earth weep and mourn over it, because no one buys their cargo anymore; ¹²cargo of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, every kind of scented wood, every kind of ivory, every kind of precious wood, and of copper, iron, and marble; ¹³cinnamon, spice, incense, myrrh, frankincense, wine, olive oil, fine flour, wheat, cattle and sheep, horses, chariots, and people's bodies and souls.

¹⁴“The fruit you desired
has left you,
and all your luxurious and splendid things
have been destroyed,
never to be found again!”

¹⁵The merchants who were enriched by these things will stand far off because they're afraid of its torment. They'll weep and mourn ¹⁶and cry out:

“Sorrow! Sorrow to the great city
which was dressed in fine linen,
purple, and scarlet,
and glittering with gold
and precious stones and pearls!”

¹⁷Because in an hour such great wealth was devastated.

All sea captains, seafarers, sailors, and everyone who earns their living from the sea stood far off ¹⁸and cried out as they saw the smoke of it burning. “Was there ever anything like this great city?” they asked.

¹⁹They threw dust on their heads, wept and mourned, and cried out:

“Sorrow! Sorrow to the great city
Where all who had their ships on the sea
were enriched by its great wealth!”

Because in an hour it was devastated.

²⁰“Rejoice over it, O heaven,
and holy ones, apostles, and prophets,
because Godde has judged it for you!”

²¹Then a mighty angel lifted a stone like a great millstone, threw it into the sea, and said:

“With such violence
will the great city Babylon
be thrown down,
never to be found again!

²²The music of harpists, musicians,
flutists, and trumpeters
will never be heard in you again.

No artisan of any trade
will ever be found in you again.
The sound of a mill
will never be heard in you again.

²³The light of a lamp
will never shine in you again.
The voices of brides and grooms
will never be heard in you again
because your merchants were the courtiers of the earth
and all the Gentiles were deceived by your drugs!

²⁴In the city was found the blood of prophets and holy ones,
and all who've been slain on the earth.”

Chapter Nineteen

After this I heard something like a loud voice of a large crowd in heaven, singing:

“Hallelujah!
Life, glory, and power belong to our Godde
²because her judgments are true and just!
She has judged the great idolater
who corrupted the earth with its promiscuity
and has avenged on it the blood of her bondservants!”

³Again they sang:

“Hallelujah!
Its smoke rises forever and ever!”

⁴The twenty-four presbyters and four living beings fell down, bowed to Godde sitting on the throne, and sang “Amen! Hallelujah!”

⁵A voice came from the throne and said:

“Praise our Godde,
all her bondservants,
those who respect her,

the small and the great!"

⁶Then I heard something like the voice of a large crowd, like the sound of roaring waters and the bang of a great thunderclap. They cried out:

"Hallelujah,
because our all-powerful Lady Godde reigns!
⁷Rejoice and be very glad,
and give the glory to her
Because the lamb's wedding has come,
and his wife has prepared herself!"

⁸She was given a dress of bright, pure, fine linen, because fine linen is the justice of the holy ones.

⁹The angel said to me, "Write, 'Blessed are those who are invited to the lamb's wedding supper!'" It continued, "These are true words of Godde."

¹⁰I fell down before its feet to bow to it, but it said to me, "Don't! I'm just a bondservant along with you and your sisters and brothers who hold the testimony of Jesus. Bow to Godde because Jesus' testimony is the spirit of prophecy."

¹¹Then I saw heaven open, and there was a white horse! The one sitting on it was called Trustworthy and True. In justice he judges and wages war. ¹²His eyes were like a flaming fire, and he wore many crowns on his head. He had a name written on him which no one knows but him. ¹³He wore a robe dipped in blood. His name is "The Word of Godde." ¹⁴Heaven's armies, dressed in white, pure, fine linen, followed him on white horses. ¹⁵Out of his mouth came a sharp sword with which to strike down the Gentiles. "He'll shepherd them with an iron staff." He tramples the winepress of the all-powerful Godde's furious rage. ¹⁶On his robe and on his thigh a name was written: "RULER OF RULERS, AND LORD OF LADIES AND LORDS."

¹⁷Then I saw an angel standing in the sun. It cried out in a loud voice to all the birds flying in midair. "Come!" it said. "Gather together for Godde's great supper, ¹⁸to eat the flesh of rulers, military commanders, those who are mighty, horses and their riders – the flesh of all, both free and bondservants, great and small!" ¹⁹Then I saw the monster and the earth's rulers with their armies gathered together to wage war against the one sitting on the horse and his army. ²⁰The monster was captured, together with the false prophet who had performed its signs which deceived those who had received the mark of the monster and bowed to its image. The two were thrown alive into the fiery lake burning with sulfur. ²¹The rest were killed with the sword of the one sitting on the horse, the sword which came out of his mouth. All the birds gorged themselves on their flesh.

Chapter Twenty

Then I saw an angel descending from heaven with the key to the abyss and a great chain in its hand. ²It seized the dragon, that old serpent, which is the devil and the Satan, bound it for a thousand years, ³cast it into the abyss, shut it up, and sealed it in so that it couldn't deceive the Gentiles anymore until the thousand years were over. After that it must be released for a short time.

⁴Then I saw thrones. The power to judge was given to those sitting on the thrones. I also saw the souls of those who'd been beheaded because of their testimony of Jesus and Godde's message. They hadn't bowed to the monster or its image and hadn't received its mark on their foreheads or their hands.

They lived and reigned with Christ for a thousand years. ⁵The rest of the dead didn't live until the thousand years were over. This is the first resurrection. ⁶Blessed and holy is the one who takes part in the first resurrection. The second death has no power over them, but they'll be priests of Godde and of Christ, and will reign with him for a thousand years.

⁷And after the thousand years are over, the Satan will be released from its prison ⁸and will go out to deceive the Gentiles in the four corners of the earth – Gog and Magog – to gather them together for war. Their number was like the sand by the sea. ⁹They spread out over the earth and surrounded the camp of the holy ones and the beloved city, but Godde hurled fire from heaven and consumed them. ¹⁰The devil that deceived them was thrown into the fiery lake burning with sulfur where the monster and the false prophet were. They'll be tormented day and night forever and ever.

¹¹I saw a great white throne and the one sitting on it, from whose presence earth and heaven fled. They couldn't be found anymore. ¹²And I saw the dead, great and small, standing before the throne, and books were opened. Another book, the book of life, was opened. The dead were judged by what was written in the books, according to their deeds. ¹³The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them. Everyone was judged according to their deeds. ¹⁴Then Death and Hades were thrown into the fiery lake. The fiery lake is the second death. ¹⁵If anyone's name wasn't found written in the book of life, they were thrown into the fiery lake.

Chapter Twenty-One

Then I saw “a new heaven and a new earth,” because the first heaven and the first earth were gone and there was no longer any sea. ²I saw the holy city, the New Jerusalem, descending out of heaven from Godde, prepared like a bride dressed for her husband. ³I heard a loud voice out of heaven announce:

“Look! Godde’s dwelling with people!
She’ll dwell with them
and they’ll be her people.
Godde herself will be with them as their Godde.
⁴She’ll wipe away every tear from their eyes.
There won’t be any Death
or mourning, crying, or pain anymore,
because the former things have gone away.”

⁵The one sitting on the throne said, “Look! I’m making all things new. Write this down,” she said, “because these words are trustworthy and true.”

“She said to me, “It’s done! I am the Alpha and the Omega, the Beginning and the End. I’ll freely give water to whomever is thirsty from the spring of the water of life. ⁷The one who overcomes will inherit these things. I’ll be their Godde and they’ll be my daughter or son. ⁸But as for those who are cowardly, untrusting, abominable, murderous, promiscuous, drug abusers, idolaters, and all those who lie, their place is in the fiery lake burning with sulfur. This is the second death.”

“One of the seven angels with the seven bowls full of the seven last plagues came to me. “Come here,” it said. “I’ll show you the bride, the lamb’s wife.” ¹⁰It carried me away in the Spirit to a great and high mountain and showed me the holy city, Jerusalem, descending out of heaven from Godde. ¹¹It had Godde’s glory and was lit up like a most precious stone, like a jasper, as clear as crystal. ¹²It had a great and high wall with twelve gates, and twelve angels at the gates. The names of the twelve tribes of the

daughters and sons of Israel were written on them. ¹³There were three gates on the east, three gates on the north, three gates on the south, and three gates on the west. ¹⁴The wall of the city had twelve foundations, and on them the twelve names of the lamb's twelve apostles.

¹⁵The one speaking with me had a golden measuring rod to measure the city, its gates, and its walls. ¹⁶The city was laid out like a square, as long as it was wide. The city measured fifteen hundred miles. Its length, width, and height were equal. ¹⁷The wall measured seventy-two yards by human measurement, which the angel was using. ¹⁸The wall was made with jasper and the city was pure gold, like pure glass. ¹⁹The foundations of the city's wall were adorned with all kinds of precious stones. The first foundation was jasper, the second sapphire, the third agate, the fourth emerald, ²⁰the fifth onyx, the sixth carnelian, the seventh yellow gemstone, the eighth beryl, the ninth topaz, the tenth turquoise quartz, the eleventh jacinth, and the twelfth amethyst. ²¹The twelve gates were twelve pearls. Each of the gates was made of a single pearl. The street of the city was pure gold, like transparent glass.

²²I didn't see a temple in it, because the all-powerful Lady Godde and the lamb are its temple. ²³The city doesn't need the sun or moon to shine on it, because the glory of Godde lights it up and the lamb is its lamp. ²⁴The Gentiles will live by its light, and the earth's rulers will bring their glory into it. ²⁵Its gates will never be closed on any day because there won't be any night there, ²⁶and they'll bring the glory and the honor of the Gentiles into it. ²⁷Nothing unclean will ever enter it, nor anyone who does anything outrageous or who lies, but only those whose names are written in the lamb's book of life.

Chapter Twenty-Two

The angel showed me a river of the water of life, bright as crystal, flowing from the throne of Godde and of the lamb ²in the middle of the street. On either side of the river was the tree of life, bearing fruit twelve times a year, once every month. The tree's leaves were for the healing of the nations. ³No longer will there be any curse. The throne of Godde and of the lamb will be in it, and her bondservants will serve her. ⁴They'll see her face-to-face and her name will be on their foreheads. ⁵There'll be no more night and they won't need the light of a lamp or the sun anymore, because the Lady Godde will be their light and they'll reign forever and ever.

"These words are trustworthy and true," the angel said to me. "The Lady, the Godde of the spirits of the prophets, has sent her angel to show her bondservants what must happen soon."

"Look, I'm coming soon! Blessed is the one who keeps the words of this scroll's prophecy."

⁸I, John, am the one who heard and saw these things. When I heard and saw them, I fell down to bow before the feet of the angel who had shown them to me, ⁹but it said to me, "Don't! I'm just a bondservant along with you and your sisters and brothers, the prophets, who keep the words of this scroll. Bow to Godde!"

¹⁰It said to me, "Don't seal up the words of this scroll's prophecy, because the time is near. ¹¹Whoever is unjust should continue to be unjust; whoever is vile should continue to be vile; whoever is just should continue to pursue justice; and whoever is holy should continue to be holy."

¹²"Look, I'm coming soon! I'm bringing my reward with me to repay everyone according to their deeds. ¹³I am the Alpha and the Omega, the First and the Last, the Beginning and the End!"

¹⁴Blessed are those who wash their robes, so that they will have access to the tree of life and enter the gates into the city. ¹⁵Outside are those who are dogs, drug abusers, promiscuous, murderous, idolatrous, and everyone who loves and practices deceit.

¹⁶"I, Jesus, have sent my angel to you with this testimony for the communities. I am the root and the offspring of Bathsheba and David, the bright morning star!"

¹⁷The Spirit and the bride say, "Come!"
Whoever hears should say, "Come!"
Whoever is thirsty should come.
Whoever wants to should take the water of life as a gift.

¹⁸I warn everyone who hears the words of this scroll's prophecy that if they add anything to them, Godde will add to them the plagues described in this scroll. ¹⁹And if anyone removes words from this prophecy's scroll, Godde will remove their share in the tree of life and the holy city described in this scroll.

²⁰The one who testifies to these things says, "Yes, I'm coming soon!"

Amen! Come, Lord Jesus!

²¹May the grace of the Lord Jesus be with all of you.

Appendix:

The Good News According to the Tradition of Thomas

Prologue

These are the hidden sayings that the living Jesus spoke and Didymos Judas Thomas wrote down.

Saying One

And he said, "Whoever discovers the meaning of these sayings won't taste death."

Saying Two

Jesus said, "Whoever seeks shouldn't stop until they find. When they find, they'll be disturbed. When they're disturbed, they'll be amazed, and reign over everything. When they've reigned, then they'll rest."

Saying Three

Jesus said, "If your leaders tell you, 'Look, Godde's reign is in heaven,' then the birds of heaven will precede you. If they tell you, 'It's in the sea,' then the fish will precede you. Rather, the reign is within you and outside of you.

"When you know yourselves, then you'll be known, and you'll realize that you're the daughters and sons of the living Mother. But if you don't know yourselves, then you live in poverty, and you are the poverty."

Saying Four

Jesus said, "The older woman or man won't hesitate to ask a little seven-day-old child about the place of life, and they'll live, because many who are first will be last, and they'll become One."

Saying Five

Jesus said, "Know what's in front of your face, and what's hidden from you will be revealed to you, because there's nothing hidden that won't be revealed, and nothing buried that won't be raised."

Saying Six

His disciples asked him, "Do you want us to fast? And how should we pray? Should we make donations? And what food should we avoid?"

Jesus said, "Don't lie, and don't do what you hate, because everything is revealed in the sight of heaven; for there's nothing hidden that won't be revealed, and nothing covered up that will stay secret."

Saying Seven

Jesus said, "Blessed is the lion that's eaten by a human and then becomes human, but how awful for the human who's eaten by a lion, and the lion becomes human."

Saying Eight

He said, "The human being is like a wise fisherman who cast a net into the sea and drew it up from the sea full of little fish. Among them the wise fisherman found a fine large fish and cast all the little fish back down into the sea, easily choosing the large fish. If anyone has ears, listen up!"

Saying Nine

Jesus said, "Look, a farmer went out, took a handful of seeds, and scattered them. Some fell on the roadside; the birds came and gathered them. Others fell on the rock; they didn't take root in the soil and ears of grain didn't rise toward heaven. Yet others fell on thorns; they choked the seeds and worms ate them. Finally, others fell on good soil; it produced fruit up toward heaven, some sixty times as much and some a hundred and twenty."

Saying Ten

Jesus said, "I've cast fire on the world, and look, I'm watching over it until it blazes."

Saying Eleven

Jesus said, "This heaven will disappear, and the one above it will disappear too. Those who are dead aren't alive, and those who are living won't die. In the days when you ate what was dead, you made it alive. When you're in the light, what will you do? On the day when you were One, you became divided. But when you become divided, what will you do?"

Saying Twelve

The disciples asked Jesus, "We know you're going to leave us. Who will lead us then?" Jesus told them, "Wherever you are, you'll go to James the Just, for whom heaven and earth came into being."

Saying Thirteen

Jesus told his disciples, "If you were to compare me to someone, who would you say I'm like?"

Simon Peter told him, "You're like a just angel."

Matthew told him, "You're like a wise philosopher."

Thomas told him, "Teacher, I'm completely unable to say whom you're like."

"I'm not your teacher," Jesus said. "Because you've drunk, you've become intoxicated by the bubbling spring I've measured out."

He took him aside and told him three things. When Thomas returned to his companions, they asked, "What did Jesus say to you?"

"If I tell you one of the things he said to me," Thomas told them, "you'll pick up stones and cast them at me, and fire will come out of the stones and burn you up."

Saying Fourteen

Jesus told them, "If you fast, you'll bring guilt upon yourselves; and if you pray, you'll be condemned; and if you make donations, you'll harm your spirits.

"If they welcome you when you enter any land and go around in the countryside, heal those who are sick among them and eat whatever they give you, because it's not what goes into your mouth that will defile you. What comes out of your mouth is what will defile you."

Saying Fifteen

Jesus said, "When you see the one who wasn't born of a woman, bow down before that person. That's your Mother."

Saying Sixteen

Jesus said, "Maybe people think that I've come to cast peace on the world, and they don't know that I've come to cast divisions on the earth: fire, sword, and war. Where there are five in a house, there'll be three against two and two against three, mother and father against daughter and son. They'll stand up and be One."

Saying Seventeen

Jesus said, "I'll give you what no eye has ever seen, no ear has ever heard, no hand has ever touched, and no human mind has ever thought."

Saying Eighteen

The disciples asked Jesus, "Tell us about our end. How will it come?"

Jesus asked, "Have you discovered the beginning so that you can look for the end? Because the end will be where the beginning is. Blessed is the one who will stand up in the beginning. They'll know the end, and won't taste death."

Saying Nineteen

Jesus said, "Blessed is the one who came into being before coming into being. If you become my disciples and listen to my message, these stones will become your servants; because there are five trees in paradise which don't change in summer or winter, and their leaves don't fall. Whoever knows them won't taste death."

Saying Twenty

The disciples asked Jesus, "Tell us, what can the reign of heaven be compared to?"

He told them, "It can be compared to a mustard seed. Though it's the smallest of all the seeds, when it falls on tilled soil it makes a plant so large that it shelters the birds of the sky."

Saying Twenty-One

Mary said to Jesus, "Whom are your disciples like?"

"They're like little children living in a field which isn't theirs," he said. "When the owners of the field come, they'll say, 'Give our field back to us.' They'll strip naked in front of them to let them have it and give them their field."

"So I say that if the owner of the house realizes the bandit is coming, they'll watch out beforehand and won't let the bandit break into the house of their domain and steal their possessions. You, then, watch out for the world! Prepare to defend yourself so that the bandits don't attack you, because what you're expecting will come. May there be a wise person among you!"

"When the fruit ripened, the reaper came quickly, sickle in hand, and harvested it. If anyone has ears, listen up!"

Saying Twenty-Two

Jesus saw some little children nursing. "These nursing children," he told his disciples, "can be compared to those who enter Godde's reign."

They asked him, "Then we'll enter Godde's reign as little children?"

"When you make the two into One," Jesus said, "and make the inner like the outer and the outer like the inner, and the upper like the lower, and so make the male and the female a single One so that the male won't be male nor the female female; when you make eyes in the place of an eye, a hand in the place of a hand, a foot in the place of a foot, and an image in the place of an image; then you'll enter Godde's reign."

Saying Twenty-Three

Jesus said, "I'll choose you, one out of a thousand and two out of ten thousand, and they'll stand as a single One."

Saying Twenty-Four

"Show us the place where you are," his disciples said, "because we need to look for it."

"If anyone has ears, listen up!" he said. "Light exists within a woman or man of light, and they light up the whole world. If they don't shine, there's darkness."

Saying Twenty-Five

Jesus said, "Love your sister or brother as your own soul. Protect them like the pupil of your eye."

Saying Twenty-Six

Jesus said, "You see the speck that's in your sister's or brother's eye, but you don't see the beam in your own eye. When you get the beam out of your own eye, then you'll be able to see clearly to get the speck out of your sister's or brother's eye."

Saying Twenty-Seven

"If you don't fast from the world, you won't find Godde's reign. If you don't make the Sabbath into a Sabbath, you won't see the Mother."

Saying Twenty-Eight

Jesus said, "I stood in the middle of the world and appeared to them in the flesh. I found them all drunk; I didn't find any of them thirsty. My soul ached for the children of humanity, because they were blind in their hearts and couldn't see. They came into the world empty and plan on leaving the world empty. Meanwhile, they're drunk. When they shake off their wine, then they'll change."

Saying Twenty-Nine

Jesus said, "If the flesh came into existence because of spirit, that's amazing. If spirit came into existence because of the body, that's really amazing! But I'm amazed at how such great wealth has been placed in this poverty."

Saying Thirty

Jesus said, "Where there are three deities, they're divine. Where there are two or one, I'm with them."

Saying Thirty-One

Jesus said, "No prophet is welcome in their own village. No doctor heals those who know them."

Saying Thirty-Two

Jesus said, "A city built and fortified on a high mountain can't fall, nor can it be hidden."

Saying Thirty-Three

Jesus said, "What you hear with one ear, listen to with both, then proclaim from your rooftops. No one lights a lamp and puts it under a basket or in a hidden place. Rather, they put it on the stand so that everyone who comes and goes can see its light."

Saying Thirty-Four

Jesus said, "If someone who's blind leads someone else who's blind, both of them fall into a pit."

Saying Thirty-Five

Jesus said, "No one can break into the house of the strong and take it by force without tying their hands. Then they can loot the house."

Saying Thirty-Six

Jesus said, "Don't be anxious from morning to evening or from evening to morning about what you'll wear. You're much better than the lilies, which don't work or spin. When you have no clothes, what will you put on? Who can add one moment to your life? That's who will give you your clothes."

Saying Thirty-Seven

"When will you appear to us?" his disciples asked. "When will we see you?"

"When you strip naked without being ashamed," Jesus said, "and throw your clothes on the ground and stomp on them like little children, then you'll see the Son of the Living One and won't be afraid."

Saying Thirty-Eight

Jesus said, "Often you've wanted to hear this message that I'm telling you, and you don't have anyone else from whom to hear it. There will be days when you'll look for me, but you won't be able to find me."

Saying Thirty-Nine

Jesus said, "The Pharisees and the scholars have taken the keys of knowledge and hidden them. They haven't entered, and haven't let others enter who wanted to. So be wise as serpents and innocent as doves."

Saying Forty

Jesus said, "A grapevine has been planted outside of the Mother. Since it's malnourished, it'll be pulled up by its root and destroyed."

Saying Forty-One

Jesus said, "Whoever has something in hand will be given more, but whoever doesn't have anything will lose even what little they do have."

Saying Forty-Two

Jesus said, "Become passersby."

Saying Forty-Three

"Who are you to say these things to us?" his disciples asked.

"You don't realize who I am from what I say to you, but you've become like the temple authorities! They either love the tree but hate its fruit or love the fruit but hate the tree."

Saying Forty-Four

Jesus said, "Whoever slanders the Mother will be forgiven, and whoever slanders the Son will be forgiven, but whoever slanders the Holy Spirit will not be forgiven, neither on earth nor in heaven."

Saying Forty-Five

Jesus said, "Grapes aren't harvested from thorns, nor are figs gathered from thistles, because they don't produce fruit. A person who's good brings good things out of their treasure, and a person who's evil brings evil things out of their evil treasure. They say evil things because their heart is full of evil."

Saying Forty-Six

Jesus said, "From Adam to John the Baptizer, no one's been born who's so much greater than John the Baptizer that they shouldn't avert their eyes. But I say that whoever among you will become a little child will know Godde's reign and become greater than John."

Saying Forty-Seven

Jesus said, "It's not possible for anyone to mount two horses or stretch two bows, and it's not possible for a bondservant to follow two leaders, because they'll respect one and despise the other.

"No one drinks old wine and immediately wants to drink new wine. And new wine isn't put in old wineskins, because they'd burst. Nor is old wine put in new wineskins, because it'd spoil.

"A new patch of cloth isn't sewn onto an old coat, because it'd tear apart."

Saying Forty-Eight

Jesus said, "If two make peace with each other in a single house, they'll say to the mountain, 'Go away,' and it will."

Saying Forty-Nine

Jesus said, "Blessed are those who are One – those who are chosen, because you'll find Godde's reign. You've come from there and will return there."

Saying Fifty

Jesus said, "If they ask you, 'Where do you come from?' tell them, 'We've come from the light, the place where light came into being by itself, established itself, and appeared in their image.'

"If they ask you, 'Is it you?' then say, 'We are its children, and we're chosen by our living Mother.'

"If they ask you, 'What's the sign of your Mother in you?' then say, 'It's movement and rest.'"

Saying Fifty-One

"When will the dead have rest," his disciples asked him, "and when will the new world come?"

"What you're looking for has already come; but you," he told them, "you don't know it."

Saying Fifty-Two

"Twenty-four prophets have spoken in Israel," his disciples told him, "and they all spoke of you."

"You've ignored the Living One right in front of you," he told them, "and you've talked about those who are dead."

Saying Fifty-Three

His disciples asked him, "Is circumcision useful, or not?"

"If it were useful," he told them, "mothers and fathers would have children who are born circumcised. But the true circumcision in spirit has become profitable in every way."

Saying Fifty-Four

Jesus said, "Blessed are those who are poor, for yours is the reign of heaven."

Saying Fifty-Five

Jesus said, "Whoever doesn't disregard their father and mother can't become my disciple, and whoever doesn't disregard their brothers and sisters and take up their cross and join me can't follow me."

Saying Fifty-Six

Jesus said, "Whoever has known the world has found a corpse. Whoever has found a corpse, of them the world isn't worthy."

Saying Fifty-Seven

Jesus said, "My Mother's reign can be compared to someone who had good seed. Their enemy came by night and sowed weeds among the good seed. The person didn't let anyone pull out the weeds, 'so that you don't pull out the wheat along with the weeds,' they told them. 'On the day of the harvest, the weeds will be obvious. Then they'll be pulled out and burned.'"

Saying Fifty-Eight

Jesus said, "Blessed is the person who's gone to a lot of trouble. They've found life."

Saying Fifty-Nine

Jesus said, "Look for the Living One while you're still alive. If you die and then try to look for him, you won't be able to."

Saying Sixty

They saw a Samaritan carrying a lamb to Judea. He asked his disciples, "What do you think he's going to do with that lamb?"

"He's going to kill it and eat it," they told him.

"While it's living," he told them, "he won't eat it, but only after he kills it and it becomes a corpse."

"He can't do it any other way," they said.

"You, too, look for a resting place," he told them, "so that you won't become a corpse and be eaten."

Saying Sixty-One

Jesus said, "Two will rest on a couch. One will die, the other will live."

"Who do you think you are," Salome asked, "to climb onto my couch and eat off my table as if you're from someone?"

"I'm the one who exists in equality," Jesus told her. "Some of what belongs to my Mother was given to me."

"I'm your disciple."

"So I'm telling you, if someone is equal, they'll be full of light; but if they're divided, they'll be full of darkness."

Saying Sixty-Two

Jesus said, "I tell my mysteries to those who are worthy of my mysteries. Don't let your left hand know what your right hand is doing."

Saying Sixty-Three

Jesus said, "There was a rich man who had much money. He said, 'I'll use my money to sow, reap, plant, and fill my barns with fruit, so that I won't need anything.' That's what he was thinking to himself, but he died that very night. If anyone has ears, listen up!"

Saying Sixty-Four

Jesus said, "Someone was planning on having guests. When dinner was ready, they sent their bondservant to call the visitors.

"The bondservant went to the first and said, 'My master invites you.'

"They replied, 'Some merchants owe me money. They're coming tonight. I need to go and give them instructions. Excuse me from the dinner.'

"The bondservant went to another one and said, 'My master invites you.'

"They replied, 'I've just bought a house and am needed for the day. I won't have time.'

"The bondservant went to another one and said, 'My master invites you.'

"They replied, 'My friend is getting married and I'm going to make dinner. I can't come. Excuse me from the dinner.'

"The bondservant went to another one and said, 'My master invites you.'

"They replied, 'I've just bought a farm and am going to collect the rent. I can't come. Excuse me.'

"The bondservant went back and told the master, 'The ones you've invited to the dinner have excused themselves.'

"The master said to their bondservant, 'Go out to the roads and bring whomever you find so that they can have dinner.'

"Businesspeople and merchants won't enter the places of my Mother."

Saying Sixty-Five

He said, "A creditor owned a vineyard. They leased it out to some sharecroppers to work it so the creditor could collect its fruit.

"They sent their bondservant so that the sharecroppers could give him the fruit of the vineyard. They seized his bondservant, beat him, and nearly killed him.

"The bondservant went back and told his master. His master said, 'Maybe he just didn't know them.' They sent another bondservant, but the tenants beat that one too.

"Then the master sent their son, thinking, 'Maybe they'll show some respect to my son.'

"Because they knew that he was the heir of the vineyard, the sharecroppers seized and killed him. If anyone has ears, listen up!"

Saying Sixty-Six

Jesus said, "Show me the stone the builders rejected; that's the cornerstone."

Saying Sixty-Seven

Jesus said, "Whoever knows everything, but is personally lacking, lacks everything."

Saying Sixty-Eight

Jesus said, "Blessed are you when you're hated and harassed; and no place will be found where you've been harassed."

Saying Sixty-Nine

Jesus said, "Blessed are those who've been harassed in their own hearts. They've truly known the Mother. Blessed are those who are hungry, so that their stomachs may be filled."

Saying Seventy

Jesus said, "If you give birth to what's within you, what you have within you will save you. If you don't have that within you, what you don't have within you will kill you."

Saying Seventy-One

Jesus said, "I'll destroy this house, and no one will be able to rebuild it."

Saying Seventy-Two

Someone told him, "Tell my sisters and brothers to divide our inheritance with me."

He asked, "Who made me a divider?"

He turned to his disciples and asked, "Am I really a divider?"

Saying Seventy-Three

Jesus said, "The harvest really is plentiful, but the workers are few. So pray that the Lady will send workers to the harvest."

Saying Seventy-Four

He said, "Lord, many are gathered around the well, but there's nothing to drink."

Saying Seventy-Five

Jesus said, "Many are waiting at the door, but those who are One will enter the bridal chamber."

Saying Seventy-Six

Jesus said, "The Mother's reign can be compared to a merchant with merchandise who found a pearl. The merchant was wise; they sold their merchandise and bought that single pearl for themselves.

"You, too, look for the treasure that doesn't perish but endures, where no moths come to eat and no worms destroy."

Saying Seventy-Seven

Jesus said, "I'm the light that's over everything. I am everything; it's come from me and unfolds toward me.

"Split a log; I'm there. Lift the stone, and you'll find me there."

Saying Seventy-Eight

Jesus said, "What did you go out into the desert to see? A reed shaken by the wind? A man wearing fancy clothes, like your rulers and powerful people? They wear fancy clothes, but can't know the truth."

Saying Seventy-Nine

A woman in the crowd told him, "Blessed is the womb that bore you, and the breasts that nourished you."

He told her, "Blessed are those who have listened to the message of the Mother and kept it, because there will be days when you'll say, 'Blessed is the womb that didn't conceive and the breasts that haven't given milk.'"

Saying Eighty

Jesus said, "Whoever has known the world has found the body; but whoever has found the body, of them the world isn't worthy."

Saying Eighty-One

Jesus said, "Whoever has become rich should become a ruler, and whoever has power should renounce it."

Saying Eighty-Two

Jesus said, "Whoever is near me is near the fire, and whoever is far from me is far from Godde's reign."

Saying Eighty-Three

Jesus said, "Images are revealed to women and men, but the light within them is hidden in the image of the Mother's light. She'll be revealed, but her image will be hidden by her light."

Saying Eighty-Four

Jesus said, "When you see your likeness, you rejoice. But when you see your images that came into being before you did – which don't die, and aren't revealed – how much you'll have to bear!"

Saying Eighty-Five

Jesus said, "Adam and Eve came into being from a great power and great wealth, but they didn't become worthy of you. If they had been worthy, they wouldn't have tasted death."

Saying Eighty-Six

Jesus said, "The foxes have dens and the birds have nests, but the Son of Woman has nowhere to lay his head and rest."

Saying Eighty-Seven

Jesus said, "How miserable is the body that depends on a body, and how miserable is the soul that depends on both."

Saying Eighty-Eight

Jesus said, "The angels and the prophets will come to you and give you what belongs to you. You'll give them what you have and ask yourselves, 'When will they come and take what is theirs?'"

Saying Eighty-Nine

Jesus said, "Why do you wash the outside of the cup? Don't you know that whoever created the inside created the outside too?"

Saying Ninety

Jesus said, "Come to me, because my work is easy and my requirements are light. You'll be refreshed."

Saying Ninety-One

They told him, "Tell us who you are so that we may trust you."

He told them, "You read the face of the sky and the earth, but you don't know the one right in front of you, and you don't know how to read the present moment."

Saying Ninety-Two

Jesus said, "Look and you'll find. I didn't answer your questions before. Now I want to give you answers, but you aren't looking for them."

Saying Ninety-Three

"Don't give what's holy to the dogs, or else it might be thrown on the manure pile. Don't throw pearls to the pigs, or else they might trample them."

Saying Ninety-Four

Jesus said, "Whoever looks will find, and whoever knocks, it will be opened for them."

Saying Ninety-Five

Jesus said, "If you have money, don't lend it at interest. Instead, give it to someone from whom you won't get it back."

Saying Ninety-Six

Jesus said, "The Mother's reign can be compared to a woman who took a little yeast and hid it in flour. She made it into large loaves of bread. If anyone has ears, listen up!"

Saying Ninety-Seven

Jesus said, "The Mother's reign can be compared to a woman carrying a jar of flour. While she was walking down a long road, the jar's handle broke and the flour spilled out behind her on the road. She didn't know it, and didn't realize there was a problem until she got home, put down the jar, and found it empty."

Saying Ninety-Eight

Jesus said, "The Mother's reign can be compared to a man who wanted to kill someone powerful. He drew his sword in his house and drove it into the wall to figure out whether his hand was strong enough. Then he killed the powerful one."

Saying Ninety-Nine

The disciples told him, "Your brothers and mother are standing outside." He told them, "The people here who do the will of my Mother are my sisters, brothers, and mother; they're the ones who will enter my Mother's reign."

Saying One Hundred

They showed Jesus a gold coin and told him, "Those who belong to Caesar demand tribute from us."

He told them, "Give to Caesar what belongs to Caesar, give to Godde what belongs to Godde, and give to me what belongs to me."

Saying One Hundred and One

"Whoever doesn't disregard their father and mother as I do can't become my disciple, and whoever doesn't love their mother and father as I do can't be my disciple. For my mother gave birth to my body, but my true Mother gave me Life."

Saying One Hundred and Two

Jesus said, "How awful for the Pharisees! They're like a dog sleeping in a feeding trough for cattle, because the dog doesn't eat, and doesn't let the cattle eat either."

Saying One Hundred and Three

Jesus said, "Blessed is the one who knows where the bandits are going to enter. They can get up to assemble their defenses and be prepared to defend themselves before they arrive."

Saying One Hundred and Four

They told Jesus, "Come, let's pray and fast today."

Jesus said, "What have I done wrong? Have I failed?

"Rather, when the groom leaves the bridal chamber, then people should fast and pray."

Saying One Hundred and Five

Jesus said, "Whoever knows their mother and father will be called 'the child of a sex-worker.'"

Saying One Hundred and Six

Jesus said, "When you make the two into One, you'll become Children of Woman, and if you say 'Mountain, go away!', it'll move."

Saying One Hundred and Seven

Jesus said, "The Mother's reign can be compared to a shepherd who had a hundred sheep. The largest one strayed. He left the ninety-nine and looked for that one until he found it. Having gone through the trouble, he said to the sheep: 'I love you more than the ninety-nine.'"

Saying One Hundred and Eight

Jesus said, "Whoever drinks from my mouth will become like me, and I myself will become like them; then, what's hidden will be revealed to them."

Saying One Hundred and Nine

Jesus said, "The Mother's reign can be compared to someone who had a treasure hidden in their field. They didn't know about it. After they died, they left it to their son. The son didn't know it either. He took the field and sold it.

"The buyer plowed the field, found the treasure, and started to loan money at interest to whomever they wanted."

Saying One Hundred and Ten

Jesus said, "Whoever has found the world and become rich should renounce the world."

Saying One Hundred and Eleven

Jesus said, "The heavens and the earth will roll up in front of you, and whoever lives from the Living One won't see death."

Doesn't Jesus say, "Whoever finds themselves, of them the world isn't worthy"?

Saying One Hundred and Twelve

Jesus said, "How awful for the flesh that depends on the soul. How awful for the soul that depends on the flesh."

Saying One Hundred and Thirteen

His disciples asked him, "When will Godde's reign come?"

"It won't come by looking for it. They won't say, 'Look over here!' or 'Look over there!' Rather, the Mother's reign is already spread out over the earth, and people don't see it."

Saying One Hundred and Fourteen

Simon Peter told them, "Mary should leave us, because women aren't worthy of life."

"Look," Jesus said, "I'll bring her into 'the Good Ol' Boys' Club' along with you guys so that she can become a living spirit too, because every woman who's included will enter the reign of heaven."

The Good News
According to the Tradition of Thomas

Appendix: The Good News According to the Tradition of Mary

Pages 1 through 6 are missing.

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“Then will matter ²be destroyed, or not?”

The Life-Giver said, ³“All natures, all forms, and all living beings ⁴are interdependent, ⁵but they’ll all dissolve again into ⁶their original state, because the ⁷nature of matter dissolves into ⁸the original state of its nature. If anyone has ⁹ears, listen up!”

¹⁰Peter said, “Since you’ve ¹¹explained everything to us, tell us one more thing. ¹²What’s the offense of the world?”

¹³The Life-Giver answered, “Offense doesn’t exist in and of itself, ¹⁴but you’re the ones who offend when ¹⁵you act in accordance with the nature of ¹⁶unfaithfulness, which is called ‘offense.’ ¹⁷That’s why the Good has come ¹⁸among you, approaching every nature ¹⁹in order to reunite it with ²⁰its origin.”

Then he continued: ²¹“That’s why you get ²²sick and die, because you love

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what tricks you. If anyone ²can understand, they should understand!”

“Attachment to matter gives birth to a ³passion that has no image ⁴because it comes from what’s contrary to nature. ⁵Then confusion arises in ⁶the whole body. That’s why I told ⁷you to be content at heart. ⁸If you’re discontented, ⁹find contentment in the presence of the various images ¹⁰of nature. If anyone has ears, ¹¹listen up!”

¹²After the Blessed One said all this, he ¹³greeted them all. He said, ¹⁴“Peace be with you! Acquire my peace. ¹⁵Be careful not to let anyone ¹⁶mislead you by saying, ¹⁷‘Look over here!’ or ‘Look ¹⁸over there!’ Because the Son of Woman ¹⁹exists within you. Follow ²⁰him! Those who seek him will ²¹find him.

“So go and proclaim ²²the good news about Godde’s reign. Don’t

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lay down any precepts beyond what ²I’ve given you, nor make a ³law like the lawgiver, or else ⁴you’ll be bound by it.” ⁵After he said all this, he left.

But they ⁶grieved and wept bitterly. They ⁷said, “How can we go ⁸to the Gentiles to proclaim ⁹the good news about the reign of the Son ¹⁰of Woman? If they didn’t ¹¹spare him, why would ¹²they spare us?”

Then Mary ¹³arose and greeted them all. ¹⁴She said to her sisters and brothers, “Don’t weep ¹⁵and grieve or doubt in your hearts, ¹⁶because his grace will be ¹⁷with you all and will protect ¹⁸you. Rather we should ¹⁹praise his greatness because he’s ²⁰prepared us and made us authentic human beings.”

After ²¹Mary said all this, she turned their hearts ²²toward the Good and they started ²³to debate the words ²⁴of the Life-Giver.

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Peter said to Mary, "Sister, ²we know the Life-Giver loved you ³more than all other women. ⁴Tell us the words of the Life-Giver that you ⁵remember – the things which you know ⁶that we don't, and which we haven't heard."

"In response Mary said, ⁸"I'll tell you what's hidden from you." ⁹So she started to tell them ¹⁰these things. She said, "I ¹¹saw the Lord in a vision and I ¹²said to him, 'Lord, I saw you ¹³in a vision earlier today.'

"In response he ¹⁴said, 'You're blessed because you didn't waver ¹⁵at the sight of me. For where the mind ¹⁶is, there lies the treasure.'

"I said, ¹⁷'Lord, when someone sees a ¹⁸vision, does their soul see it through the senses, or do they see it in ¹⁹the Spirit?'

"In response the Life-Giver ²⁰said, 'They don't see through the soul ²¹or in the Spirit, but the mind that's ²²in between the two is what ²³sees the vision.' ...

Pages 11 through 14 are missing.

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"And Desire said, ²I didn't see you going down, ³but now I see you're going ⁴up. So why are you lying, since you belong to ⁵me?'

"In response the soul ⁶said, 'I saw you, but you didn't see me ⁷or know me. I was ⁸to you just a garment, and you didn't recognize my true Self.' ⁹After she said all this, she left, rejoicing ¹⁰greatly.

"Again, she approached the ¹¹third power, which is ¹²called 'Ignorance.' It ¹³interrogated the soul: ¹⁴'Where do you think you're going? In ¹⁵wickedness you're bound. ¹⁶Since you're bound, don't judge!'

¹⁷"The soul said, 'Why are you judging ¹⁸me, since I haven't judged? Yes, I was bound, ¹⁹even though I didn't bind anything. They didn't recognize ²⁰me, but I've recognized that ²¹everything will dissolve – both on ²²earth

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and in heaven.'

"After the soul ²had overcome the third power, ³she went up and saw ⁴the fourth power, which took ⁵seven forms:

The first form ⁶is Darkness;

The second, ⁷Desire;

The third, ⁸Ignorance;

The fourth, Zeal for ⁹Death;

The fifth, the Reign of the Flesh;

¹⁰The sixth, the Foolish 'Wisdom' ¹¹of Flesh;

The seventh, the 'Wisdom' ¹²of Anger.

These are the seven ¹³powers of Wrath.

"They ask ¹⁴the soul, 'Where are you from, ¹⁵you murderer, and where do you think you're going, ¹⁶conqueror of space?'

"In response the ¹⁷soul said, 'What bound ¹⁸me has been killed, what surrounded ¹⁹me has been overcome, my desire ²⁰is gone, and ignorance ²¹has died. In a world I was released

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from a world, and in a ²type from a heavenly type, ³and from the chain of forgetfulness which ⁴is temporary. From now on ⁵I'll obtain the rest of the ⁶time of the season in eternity in ⁷silence."

After Mary said ⁸all this, she fell silent because the Life-Giver ⁹had spoken with her up to this point.

¹⁰In response Andrew said ¹¹to the sisters and brothers, 'Say what you will ¹²about what she's said, ¹³I for one don't believe that ¹⁴the Life-Giver said such things, because these teachings seem like ¹⁵different ideas.'

In response ¹⁶Peter spoke out with ¹⁷the same concerns. He ¹⁸asked about the Life-Giver, "Would ¹⁹he really speak privately with a woman, ²⁰and not publicly with us? Are we supposed to ²¹turn around and all listen ²²to her? Did he prefer her to us?"

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Then Mary wept and said to ²Peter, "My brother Peter, what are you ³saying? Do you really think that I ⁴made all this up in my ⁵heart, or that I'm lying about the Life-Giver?"

⁶In response Levi said to Peter, ⁷"Peter, you've always been ⁸angry. Now I see you're ⁹debating with this woman just like ¹⁰the adversaries. But if the ¹¹Life-Giver made her worthy, who are you ¹²to reject her? Surely ¹³the Life-Giver knows her ¹⁴very well. That's why he loved her more than ¹⁵us.

"Rather we should be ashamed of ourselves, ¹⁶clothe ourselves with authentic humanity, ¹⁷and acquire it for ourselves as he ¹⁸instructed us. We should proclaim ¹⁹the good news, not laying down ²⁰any precepts or laws ²¹beyond what the Life-Giver has said."

After

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Levi said all this, they started to ²go out to teach and proclaim:

³The Good News

⁴According to the Tradition

⁵of Mary